

For Fr. Hackett



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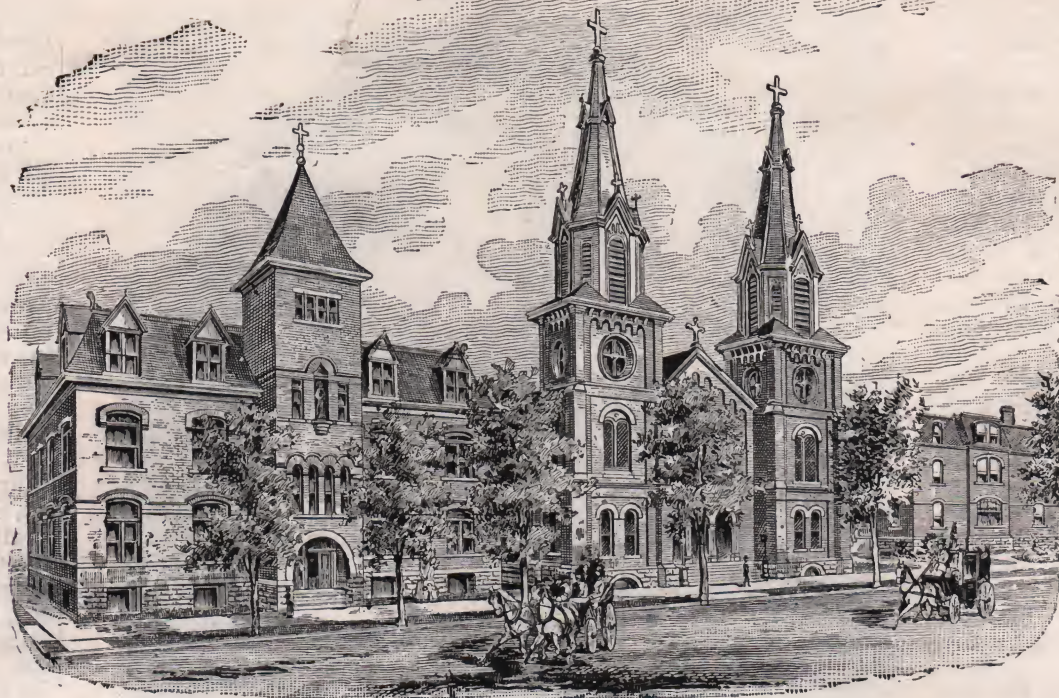
St. Augustine's Church

THE PASTORS:

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The Kalamazoo Augustinian.

VOL. IV.

KALAMAZOO, MICH., JULY, 1894.

JUBILEE EDITION.

OUR PAPER

Is issued in this form as a memorial souvenir of the silver jubilee of the dedication of the present St. Augustine's Church. This ceremony was performed on July 4, 1869, by His Grace, the Most Reverend John Baptist Purcell, D. D., then Archbishop of Cincinnati, the Diocese of Detroit being, at the time, without a Bishop. This was caused by the death of Right Reverend Peter Paul Lefevre, D. D., who went to receive his reward in the month of April preceding.

History of The Catholic Church in Kalamazoo.

Cooper in his "Oak Openings" has a magnificent description of Kalamazoo. We who have lived in this region know that it is not exaggerated. The settlement was organized and chartered in 1829.

The early missionaries, in all probability, visited Kalamazoo on their trip through this region more than a hundred years ago. The Pottawotamies, a tribe of Indians who inhabited the surrounding country were early converts to the Catholic faith. Undoubtedly the early missionaries visited their dusky children as often as the opportunity offered.

The first white Catholic who settled in Kalamazoo, aside from Post Traders, was Mr. Dennis Talbot who came to this region in 1832, and was soon followed by Richard Talbot, Patrick Bunberry, Moses O'Brien, Patrick Brady, Owen McElroy, John Ell and Alex Potter. In 1832 Fr. De Seille visited Kalamazoo and administered to the wants of the few white Catholics who formed the foundation of this prosperous congregation. He celebrated the first mass in the house of Dennis Talbot, which was located in the vicinity of Pitcher and Water streets. Father Badin also visited this region at in-



RIGHT REV. PETER PAUL LEFEVRE, D. D.,

SECOND BISHOP OF DETROIT,

Who Authorized the Establishment of this Church.

Consecrated Nov. 21, 1841. Died March 4, 1869.

tervals alternating with Fr. DeSeille. The Holy Sacrifice of the mass was then offered in Mr. Alex. Potter's house. Fr. Cullen visited Kalamazoo in 1840, and celebrated mass in the house of Moses O'Brien, somewhere in the vicinity of our present Gas Works.

In 1843, in addition to the persons already named, the following families formed the then thoroughly organized mission: Henry Wood, John McMahon, Wm. Minton, Jas. Michael, Richard and Lawrence Finley, Edward McElany, Wm. Talbot, Jas. and Henry McGinnis and Mich-

ael O'Brien. John Ell was the first German Catholic to locate in Kalamazoo.

Martin Higgins who still survives came to Kalamazoo in the Fall of 1837. He was preceded by his father, Patrick Higgins, who arrived here in the spring of the year. Mr. James Butler soon followed. The Catholics of this region were placed under the jurisdiction of Rev. Father Sorin in 1843. He resided at Notre Dame, but was in charge of Bertrand, Mich. From that time Kalamazoo became a regular established mission. Mr. Jas. Butler having erected the largest log house in this vicinity, it was chosen as the place for holding divine service. Fathers Sorin, Cointet, Granger, Barroux, Earley and Shortis attended this mission at regular stated periods for several years. It then became the mission of Fr. Cointet, who labored hard and very successfully in his endeavors towards building a new church. Fr. Barroux, still living, and the esteemed pastor of Cadillac, states that he very well remembers the first time he celebrated mass here. It was Palm Sunday in 1845. He states that the building was in such a condition at that time that the wind blowing through the crevices extinguished the candles on the Altar. Mass continued to be offered in this building until Mr. Butler erected a large frame house which was destroyed a few years ago; then it was said in the new house until the completion of the first church. The founder of this city made the proposition, that he would give the four lots on church square to the four denominations who first erected buildings upon them. The Catholics, although few in number, decided to accept the offer and erected the frame work of a church where the present Congregational Church now stands. This was in 1844. There being some question in regard to the title, the Bishop deemed it better that the work should not proceed. It is reported that a wind storm blew down the frame work of the building, and it was never completed. The story is also circulated, that the

Catholics not feeling disposed to disobey the Bishop in the matter, and not being willing to acknowledge defeat, on account of the taunts of non-Catholics, who were numerous at that time, managed to draw out the wooden pegs which were used as fastenings, and materially aided the wind. The frame work of the first building was purchased by M. Healy and used in the erection of his residence. There was a lull in the progress of the church after this event for some time. The Michigan Central R. R. Co. had now extended the road as far as Kalamazoo, and Irish Catholics who were then the "Hewers of wood and drawers of water," finding this village a pretty resting place, decided to leave the employ of the railroad, and locate here. This materially increased the congregation. Fr. Cointet at this period, 1846, began the work of securing property for the erection of a church. He succeeded. In 1848 a number of German families located in the parish. Among them were the Messrs. Foegel, Sykes and Miller. Fr. Shortis first visited Kalamazoo in 1850. At that time there were 35 families; all, with the exception of three or four, lived in town. Fr. Shortis began the erection of a new church at once and the following extract from his letter tells of his success:

"When I started out the first morning to collect, I took the first Catholic man I met to show me the way. From our non-Catholic friends we received donations of lumber, paint, nails and cash. The strongest argument with them was, that when the church was finished the Irishmen would keep quiet on the Sabbath day. I got up what I called a 'Golden List,' and whoever gave \$25.00 had the honor of having their names inscribed on this tablet. Jas. Butler challenged any of those present to lay down the cash, and Mr. James McElroy immediately drew out his purse and laid down the money, Mr. Michael O'Brien and others followed, and I received donations varying in amounts from 50 cents to \$20.00."

The first trustees were Messrs. James Butler, A. Foegel and Michael O'Brien; the last only, surviving. The church was completed in 1852, and on the day of its dedication there was a grand celebration. A large choir of singers came from Notre Dame, there was a solemn High Mass and a sermon, a brass band, and a grand time generally. This church was 30x60 feet, and resembled the cut at the head of the paper with the exception that it had no tower, the tower being erected later by Fr. Labelle. The July following the bishop visited Kalamazoo and administered Confirmation. An account of his visit was given in the "Catholic Vindicator," which we here quote:

"MR. EDITOR:—Knowing that your readers feel interested in everything that regards the welfare of our holy religion, I beg to inform them, through the columns of the VINDICATOR, of the state of Catholicity in this new and interesting congregation. The Catholic population of this town and vicinity does not exceed thirty or thirty-five families—the members being almost all in humble and moderate circumstances—but, they have displayed that spirit which has always animated the sons of St. Patrick, when the glory of God, and the advancement of their holy religion are concerned—such is their zeal for the religion of their forefathers,



VERY REV. EDWARD SORIN,
SUPERIOR GENERAL OF THE CONGREGATION OF THE HOLY CROSS.
Visited Kalamazoo in 1844. Died in 1893.



VERY REV. A. GRANGER, C. S. C.
Visited Kalamazoo in 1846. Died in 1893.

that they have succeeded, with considerable sacrifice to themselves, in erecting a neat and commodious brick church, sixty by thirty feet. The construction presents a neat and symmetrical appearance—such as is rarely to be met with outside of

our cities and large towns. The gratitude of the congregation is due to several members of the different denominations, who generously contributed in aid of the good work. The town is beautifully located—surrounded by rich and fertile prai-

ries, affording advantages of the most substantial nature to immigrants, it can not fail to become, ere long, the center of a flourishing Catholic population.

"On Sunday, the 10th inst, our Rt. Rev. and venerated Bishop conferred the sacrament of Confirmation on forty-one persons, amongst whom were several adults; fifteen children made their First Communion on that day—all the others approached the holy table also; nothing could exceed the unaffected fervor and piety of the recipients. Solemn high mass commenced at ten o'clock a. m., the celebrant being the Rev. Fr. Shortis of the Society of the Holy Cross, assisted by Rev. F. Cointet, S. S. C., as deacon, and Mr. R. Wallace, a novice of the society, as sub-deacon, with acolytes, etc. The gospel having been sung by the deacon, His Lordship addressed the congregation on the gospel of the day—the parable of the unjust steward. He spoke in a clear, forcible and impressive manner. His discourse made a deep impression on all present, and his words will long be remembered as those of an affectionate father, and of a zealous and apostolic director of his flock. Immediately after mass, the Bishop again addressed those about to be confirmed, in a short, appropriate discourse, on the holy sacrament they were about to receive. They then came forward to receive the indelible mark of Soldiers of the Cross of Christ. After Vespers, the Bishop addressed the people on the subject of education, in the course of which he insisted strongly on the necessity of a religious basis, without which the superstructure must be infidelity, saying "The people understand well now the disastrous consequences of mixed schools; they are therefore anxious to have schools conducted by persons conscientiously devoted to the training of youth in religious principles, as the sure foundation of a good and useful citizenship. It is probable they will soon have the happiness of seeing such teachers here."

The Bishop administered the Sacrament of Confirmation at Niles on Sunday, the 3rd inst., to thirty-seven persons, for the first time at that place, and in the afternoon of the same day at Bertrand, after Pontifical Vespers, forty-six persons were confirmed—several of whom were converts to the holy faith.

Kalamazoo, Mich., July 21, 1853.

The new church was attended until 1855 from Notre Dame, headquarters of the Fathers of the Holy Cross. In 1853, Very Rev. Father Sorin visited Kalamazoo, and as a result, there was a possibility of removing St. Mary's Academy from Bertrand to Kalamazoo. A misunderstanding, however, blighted the prospects. In the beginning of 1856 the mission of Kalamazoo was transferred to Marshall, Fr. Koopmans being in charge of Marshall at that time.

January 22nd 1856, Rev. Anthony Isidore Label was appointed to the mission of Kalamazoo. The appointment reading, that to his care were committed the Catholics of Kalamazoo, Van Buren and Allegan counties; he was also to attend Berrien county, (Niles and St. Joseph), for the time being, which he did for about one year. Later he was given charge of St. Joseph and Barry counties.

Fr. Label was born in Montreal, and graduated from the grand semi-

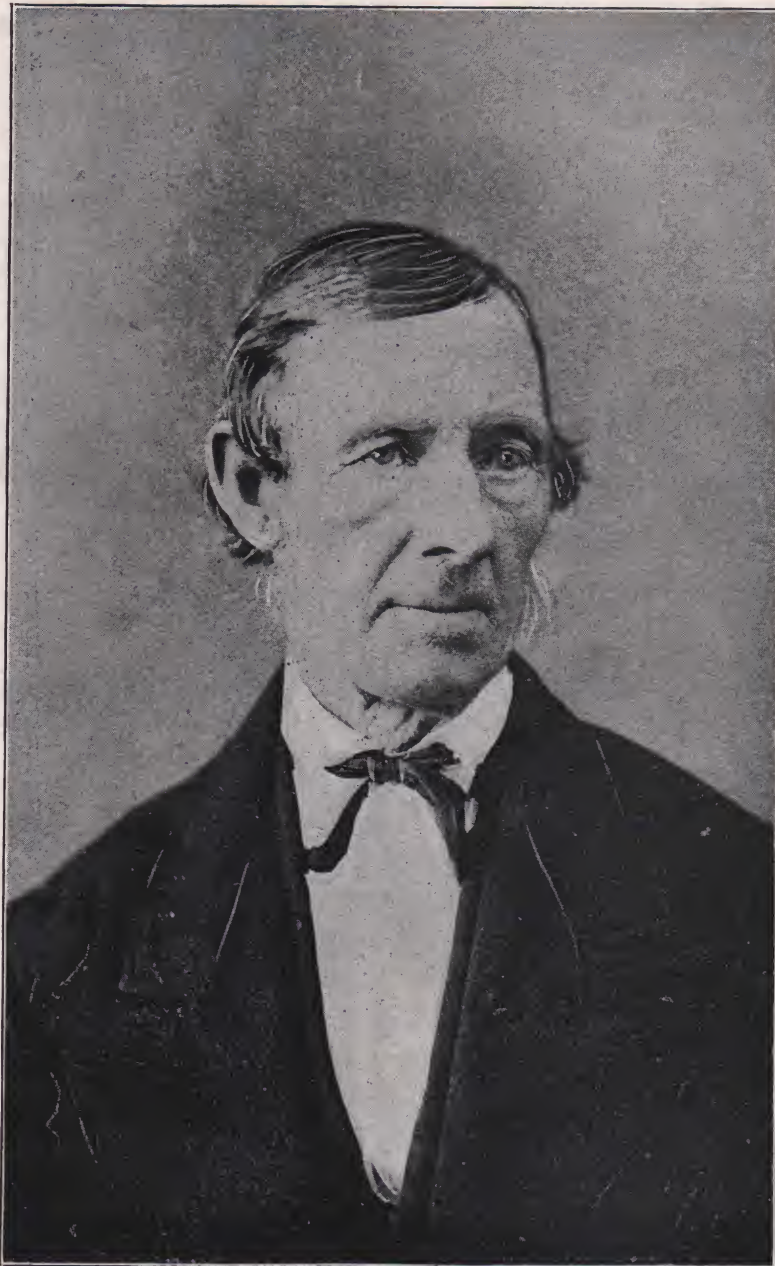
nary of that city with great distinction. Finding the large body of priests in his diocese increasing, and heeding the crying need of priests in the States, he volunteered his services to the Bishop of Chicago. He was accepted, assigned to duty at Kankakee where he built a church. Later, he erected St. Louis Church, Chicago, for the French Catholics of that city. From Chicago he offered his services to the Bishop of Detroit, and was assigned to Kalamazoo.

Fr. Label took charge of the congregation the second Sunday in February, 1856; Fr. Koopmans, pastor of Marshall being present and installing him in office. At that time there were regular established missions at Paw Paw, Lawton, Decatur, Yankee Springs, (now Hastings), Mattawan and Mendon. There were forty-seven Catholic families in Kalamazoo parish at that time. There were thirteen Catholic families in Decatur, five at Paw Paw, two at Lawton, four at Mattawan, fourteen at Mendon, and sixteen families through the surrounding country, the larger portion being in the vicinity of Yankee Springs.

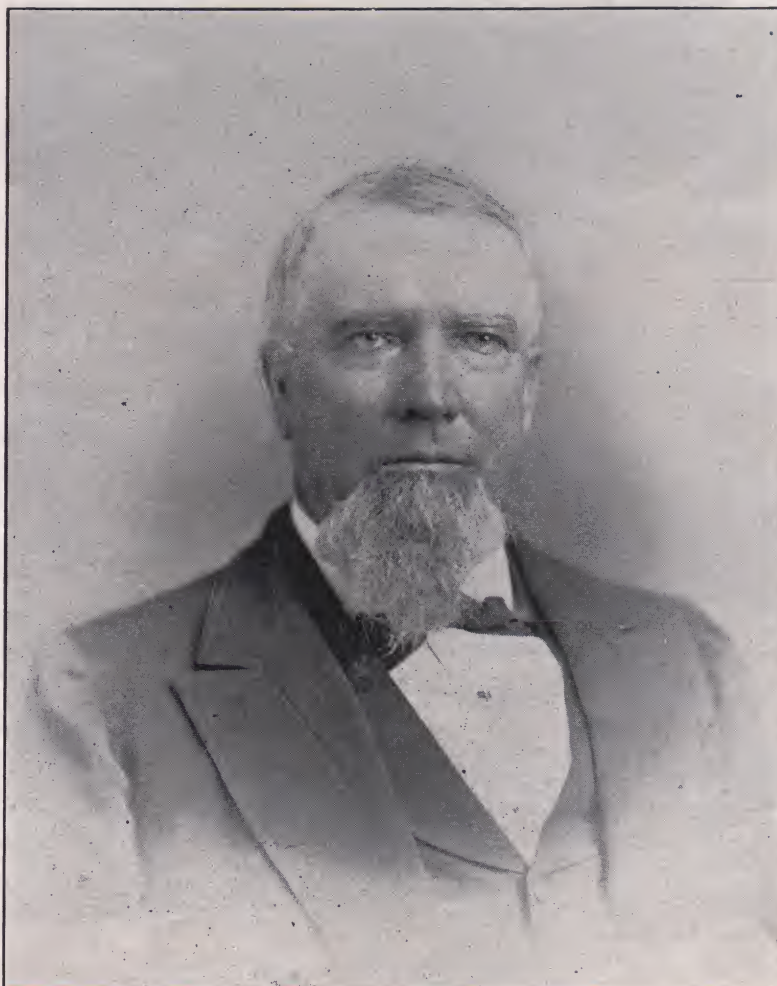
Fr. Label states that the old brick church, on his arrival, was entirely destitute of all things necessary for divine worship and the administering of the sacraments. On making known to the Bishop this state of things, a silver chalice was donated to Fr. Label. This chalice was formerly the property of St. Ann's Church, Detroit, and is a precious relic still in daily use in this church.

Fr. Label resided for a short time with Mr. James Butler, but finding the surroundings not pleasant, and, as he states in the minutes of the parish, no suitable boarding place among the Catholics of Kalamazoo, he took up his quarters at the Burdick House, where he remained six months, paying \$9.00 a week for board. In the spring of 1856 he began the erection of a pastoral residence which cost \$1600, the sidewalk and fence costing \$500 more. The same year he purchased a melodeon for the church at a cost of \$28. In order to meet the extraordinary expenses, in addition to the subscription which Fr. Label had collected, he held a festival on the grounds of the church, July 4th, '56. Some one donated a gold dollar on one side of which was engraved the Lord's Prayer and on the other, the Apostle's Creed. This was looked upon as a great curiosity in those days, and it was disposed of by chance. Tickets sold rapidly, and something over \$100 was realized from it. It was drawn by G. D. Rice, and he was highly congratulated by all who attended the festival. Father Label placed nine new pews in the church during the year, and paid \$68.00 for the redemption of the church property from back taxes. He purchased the west lot of the church property from Fr. Sorin for \$200, the parish originally purchasing only the corner lot. The net receipts for that year were \$2534.05. His Christmas collection was \$37.00, and his Easter collection \$27.00.

In the beginning of the following year a social was held in the Fireman's Hall which netted \$109. Fr. Label did not enjoy his new residence as much as he had expected. He was prevailed to place on it a patent tar roof, which proved a great failure. Early in the succeeding year he was obliged to replace the roof. He was also obliged to build a new chimney on the church, as the



DENNIS TALBOT,
The first Irish Catholic in this District.



HON. ALEXANDER POTTER,
In whose house the first mass was celebrated in Kalamazoo.

old one smoked so badly the church could not be heated. People complained a great deal of the cold and the stoves were replaced. Another apparent great improvement noted in the minutes, was the addition of ten lamps which cost \$5.00. In 1857, Fr. Krutil, a Redemptorist, preached the first mission ever held in Kalamazoo, and it lasted one week. It was a success.

On the 12th of July, 1857, Rt. Rev. Bishop LeFevre visited Kalamazoo and administered confirmation to seventy-six persons. The pastor, during this year had planted a number of fruit and ornamental trees on the church property, including the maple trees which now adorn the church premises. In the beginning of 1858 a Mr. Meyers was engaged as organist and a new piano was purchased from Mr. Claskins for choir practice. The pastor and people began to realize that they were prospering, and improvements became the order of the day. The old church was remodeled, a brick tower and belfry were erected, a gallery was placed in the church, the sanctuary enlarged, a sacristy built, new communion table erected, the windows which until now were square at the top, were enlarged and arched, the cornice was enlarged and beautified, the interior was ornamented, and a new roof placed on the church, all of which cost \$2,857.00. On the 10th of December, 1858 the holy way of the cross was erected for the first time in Kalamazoo. The entire receipts for 1858 were \$3,341, and the expenses \$4,000. This urged Father Label to make an extraordinary effort to raise money for the debt incurred. In 1859 he disposed of the piano which he had purchased, also the melodeon and his gold watch, in order that he might raise the required sum. He succeeded in reaching \$848 by this means. The people to show their appreciation of his efforts, made him a present of a handsome horse and buggy, valued in those days at \$250. On November 12, 1858, the Rt. Rev. Bishop solemnly dedicated the remodeled church, and gave confirmation to 56 persons. On the same day the first Paulist mission in the west was inaugurated under the direction of Fathers Hewitt, Baker and Deshon. It was a great success, and quite a number of non-Catholics became members of the church.

In 1859 Father Label tried the free pew system and depended upon the weekly contributions of the people. This he found a failure. On the 15th of August of the same year the Confraternity of the Scapular of Our Lady of Mt. Carmel was organized, and seventy-three joined the association. In September of the same year the Bishop again visited Kalamazoo and administered Confirmation to fifty-six persons. During this year a barn was erected on the church premises, the ground around the church was graded and the parish house was enlarged, a large statue of the blessed Virgin was also purchased. The year 1859 closed, leaving the parish \$349 in debt. During this year Father Label had succeeded in purchasing three acres of land at Watson for the purpose of erecting a church, and for a cemetery, for this he made use of \$173 from the funds of this parish. In 1860 misfortune overtook the church. It was struck by lightning,

considerable damage was done and the organ destroyed. This was an extraordinary demand on the congregation that was not expected. Times were very hard; there was a lack of work, and the pastor felt himself obliged, or rather compelled to give his horse and buggy to a certain Mr. Kellogg, who was pressing him for church debts, the church being credited for the same for the sum of \$325.00.



MOSES O'BRIEN,

In whose house Mass was celebrated in Kalamazoo.

On the seventeenth of August of this year Bishop Lefevere again visited Kalamazoo and confirmed forty-six persons, six of whom were converts to the faith. On the occasion of administering first communion to the children of the parish, this year, Father Label introduced the custom, which still exists of administering the pledge to the children, to abstain from the use of intoxicating drinks and tobacco until the age of twenty-one. Until 1861 the Catholics were buried in the city cemetery on West street, now known as the West street park. In this year in the month of May, 1861, Father Label purchased from the village corporation three acres of land to be used as a catholic cemetery. He paid for the same \$300. The erecting of a fence and painting the same, a monument,



MICHAEL O'BRIEN,

The only surviving member of the first Board of Trustees.

etc., for the cemetery cost \$655. A kitchen and dining room were added to the parish house and several articles of furniture purchased. Father Label gave to the Watson congregation during the year, nearly all that he received from the different missions, to aid them in erecting a church. In 1862 quite an amount of new furniture was purchased for the church, and thirty-two fruit trees

were set around the premises. The times having improved somewhat the people insisted on securing another horse and buggy for Father Label, which they did.

One of the events of this year was the departure of one of the young men of the parish, Mr. John McManus, who left the city in September, 1862 to begin his studies for the priesthood at Notre Dame, Ind. Father John McManus completed his studies at Louvain University, Belgium, and became a pastor at Natchez, Mo., under the genial Archbishop Elder who was at that time Bishop of Natchez. Father John became a very zealous and earnest worker, meriting the confidence of the Archbishop, who speaks of him now in words of

earnest endearment. He laid down his life as a martyr in the time of the yellow fever scourge in that region, and his memory is held in holy benediction by the people of that city whom he loved so well.

On the 4th of July, 1862, the new catholic cemetery was solemnly consecrated by Rev. Father Capon, who acted as the Bishop's delegate, he was assisted by Fathers Barroux and Label. In 1863 a baptismal font was placed in the church, and several other improvements were made. In June of this year, this being jubilee year, a mission was preached by Rev. Amandus Van den Driessche of Connors Creek, which proved to be very successful. thirteen protestants, embraced the catholic faith, during this time of



VERY REV. R. A. SHORTIS, C. S. C.,

Builder of the first Catholic Church in Kalamazoo.

grace. The church in Watson through the efforts of Father Label was completed and dedicated. The entire cost of the old church at Watson, which is now used as a parish hall, was \$3,917.78. Fr. Label wrote in the parish records of this year an event which seemed to afford him much joy. The passage reads as follows: "Young James Wheeler, son of Michael Wheeler of Kalamazoo, commenced his studies for the priesthood in St. Thomas Seminary, near Bardstown, Ky." Young Mr. Wheeler is now the respected pastor of our Lady of Help church, Detroit. He is a member of the Bishop's council and is respected by all the clergy of this diocese. At the end of this year we find in the register the sentence, "At the end of this year, 1863, all church debts are paid. Deo Gratias." The receipts for 1863 were \$1,856.

In 1864 the receipts being such that they would warrant luxuries, a number of new vestments were purchased for the church, the salary of the organist increased, ornamental shrubs and flowers and

plants were placed around the church, and a new sidewalk erected around the entire premises.

On the 14th of June this year Fr. Label celebrated the twenty-fifth anniversary of his priesthood. He sang high mass in the morning, assisted by a number of the clergy from the neighboring parishes. In the evening there was benediction of the Most Blessed Sacrament and the "Te Deum" was sung. There was a festival on the parish grounds at which several of our citizens addressed a large number of people. Gifts to the amount of \$1,000 were presented to the pastor. The people of the different denominations seemed to vie with one another in offering their homage and congratulations to the worthy respected pastor. A description of these festivities as it appeared in one of the papers at that time we herewith append:

CELEBRATION
OF THE
TWENTY-FIFTH ANNIVERSARY
OF
FATHER LABEL'S ORDINATION.

On Tuesday evening last, occurred one of those pleasant affairs that are ever held in warm and cheerful remembrance by those who participate, and which constitute a memorable era in the life of him in whose honor they were instituted. To him, who, having passed the meridian of life, as memory reviews the scenes of the past, and finds there no incident to illuminate and sanctify its hours of existence, life



REV. L. BAROUX,

One of the early Missionaries of this Parish.

must indeed be a blank. To him, in whose pages of existence the Almighty has interwoven some great purpose of His own, a frequent recurrence to the hours whose scenes are written indelibly on the soul, is full of that joy and gladness "that passeth all understanding."

The occasion to which we refer was one of more than ordinary interest,—the celebration of the twenty-fifth anniversary of the ordination of Rev. I. A. Label, pastor of St. Augustine's church, of this place. It was the epoch of the dedication of the labors of his life to the services of that Supreme Being who guides the destinies of men and of the world. It was the hour that marked the first quarter of a century of his alliance with the church in his ministerial capacity, and was, as he termed it, the "silver wedding" of his faith. It was the approach of that hour when he might look back through the long vista of years and draw fresh inspiration from a contemplation of whatever good he may have accomplished, to plight anew his vows to the great Master of his existence, and to more deeply sanctify his life to His service.

In commemoration of this event, divine services were held in St. Augustine's church at 7:30 o'clock. A sermon was preached by the Rev. Father Stevens, late of Baltimore, on the "Unity of Faith," which was followed by a "Benediction." The services were closed by the singing of the "Te Deum," sung alternatively by the clergy and the choir. The church was beautifully decorated and illuminated, and was crowded to its utmost capacity, by not only the members of that parish, but by persons belonging to all of our different religious denominations, and citizens who held Fr. Label in high esteem and friendship.

The fine gardens attached to the church and parsonage were finely illuminated, and the entertainment, after the services in the church was closed, was entirely divested of all

secular or sectarian character or restraint. The Kalamazoo Silver Cornet Band discoursed some of its choicest pieces of music, amidst a brilliant display of fireworks.

The gardens were thronged to their utmost capacity, with crowds of people; among them we noticed many of our most prominent and well known citizens, who indulged with zest and right good will in the festivities of the occasion.—Tables were arranged in the gardens where ice-cream and other refreshments were served up in abundance.

The parsonage was crowded with ladies and gentlemen, and here, after the display of fireworks, many of the friends of Father Label availing themselves of this occasion, presented him with several substantial testimonials of their respect and esteem. Presentation speeches were made by Mr. Bennett, of Paw Paw, Mr. John McManus, of Notre Dame, Ind., Mr. F. M. Cummings, of Kalamazoo, and others. The gifts consisted of a fine carriage horse, by the married men of the parish. The young men presented an elegant gold watch and chain. The mothers belonging to the church, presented a rich cope. The young ladies furnished and took charge of the entertainment of the evening. The Sabbath school children presented a chamber toilet service. Mrs. C. J. Hayes presented an elegant silver castor. Mrs. J. W. Mansur presented a rich antique vase, of foreign manufacture, and also a set of knife racks. Mr. A. C. Wortley presented a beautiful silver cake basket. Mr. A. T. Prentice presented a silver chased fruit knife. The citizens of Paw Paw presented a silver ice pitcher and salver, and a pair of gold-lined goblets. Mrs. Moye, of Decatur, presented a silver card basket.

In response to the presentation speeches above referred to, Father Label said, in substance, that he was overwhelmed with grateful feelings and emotions, and could only express his thanks to the generous donors by an earnest prayer to God that their future years might be blessed in His sight. He had not dreamed that his services in the parish had been so highly valued.—that he had endeavored to perform the duties of his ministry faithfully and to the best of his ability, was true and if he had succeeded to so great an extent as was here signified, it was due to God and to the good disposition of the members of his church, and the kind regards and generous friendship he had universally met from the citizens of Kalamazoo. He expressed the earnest hope that the lives of all the friends by whom he was now surrounded might be spared, with his own, should God so will it, for the next quarter of a century, and they again be permitted to meet and celebrate his 'golden wedding' with the church.

Some beautiful duets were sung by those excellent vocalists, Miss Baker, of Marshall, and George Mesmer, Esq., of Kalamazoo, after which the adieus of the evening were made and the many present sought their homes, pleased with the happy and agreeable ceremonies of the "silver wedding" of Father Label.—*Kalamazoo Telegraph, June 22, 1864.*

The status of the congregation was now in such a condition that Father Label could no longer dispense with the cherished desire of

his heart that he had so longed for; that of having the means for the higher education of the catholics of this vicinity. He therefore set about the work of establishing a college. He labored very hard during the entire year of 1864 for the formation of this cherished idea. He purchased the west half of the church block from W. Colman. On this half there was at the time a house, two shops and a barn, the price paid was \$3,000. It was the pastor's desire to begin his college work on the grounds purchased. Herewith we append Father Label's circular in regard to the project:

ACADEMY OR COLLEGE,
CONNECTED WITH A
MANUAL-LABOR SCHOOL.

A sense of the great personal kindness of which he has been the

recipient during his residence in Kalamazoo, and the high estimate which both observation and experience have led him to form of the liberality and public spirit of its citizens to aid in all undertakings which bear directly, or even remotely, upon the public welfare, embolden the undersigned to solicit at their hands donations for the erection of the above mentioned buildings in our beautiful village, wherein an average of two hundred children will be taught yearly to become good citizens of the state, useful and intelligent members of society, in a country where public intelligence and public virtue are the safeguards of political and social order and happiness. However much we may be divided in theological opinion or principle, at least here we may all agree to regard the present aim as one fraught with public and common benefit.



REV. I. A. LABEL,

Founder and Pastor of the present Church.

Died March 30, 1871.

The approximate cost of the buildings, \$15,000.

I. A. LABEL,
Pastor of St. Augustine's Church.
Kalamazoo, Mich., Jan. 1865.

ACADEMY OR COLLEGE CONNECTED
WITH A MANUAL-LABOR SCHOOL.

In soliciting our friends to aid us in the erection of an Academy or College connected with a Manual Labor school, we feel called upon to explain the principles on which we act, and to give a few of the details concerning the institution proposed.

The schools of *South Bend* and of *Georgetown* sufficiently attest the value of the principle of joining hand-work to educational advantages. Pupils trained thus doubly to a course of industry, after a while render the institution to which they belong self-supporting;

and by so doing *diminish the taxes* ordinarily paid for the support of schools. Besides which as we propose to include among the children many of those unfortunates who from neglect or bad example have already fallen into evil habits or have been found incorrigible at home, we claim that, the institution being at one and the same time, a domestic, reformatory, training asylum, we shall diminish taxes from another source also, by lessening the number of inmates *likely* to inhabit our *reform school* at Lansing, and our penitentiary at Jackson, if not brought into wholesome discipline. And thus it is that we claim for our Institution, that it will form, in many senses, a public benefit, as well as a private one for those educated therein.

We do not intend it in any degree to be exclusive in its character; on

the contrary we gladly throw open our doors to all religious denominations without enforcing dogmatic lessons as the price of admission. The school regulations will be based on christian love, and christian morality will be enforced; while care will be taken that the science taught be also based on purely christian principles. Truth, harmony and beauty, whether natural or spiritual have one common source, God only; and unless we recognize that source by tracing it ever upward, we rob their possessors of half the charm of knowledge, and leave the soul forsaken. But, beyond this religious influence and sanction, we intend not to impose a creed on those who think not with us. The children will be carefully trained to good habits under a discipline suited to foster good dispositions and repress evil ones, with as little display of corporal punishment as is compatible with the enforcement of obedience.

We propose to educate three classes of children on *practical* christian principles, endeavoring to form in them practical christian habits, such as will enable them to become good citizens, and worthy members of the community.

These three classes are:

1st. Those needing a high school education, i. e. such as require not only the common arts of Reading, Writing and Arithmetic, but classical studies, such as are usually taught in the principal colleges of the country, including Grammar, Composition, Practical Penmanship, Mathematics, Ancient and Modern History, Geography, Book-keeping, Linear Drawing and Painting, Geometry, Mensuration, Elements of Astronomy and of General Literature, Domestic Economy, the French, German and Latin languages, Instrumental and Vocal Music, Rhetoric and Natural Philosophy, besides the above, young ladies will be taught plain and fancy Needle work, Embroidery, all kinds of Crotchet-work, Artificial Fruit and Flowers.

Great attention will be paid to accustom the pupils to a polite and amiable deportment, as well as to habits of order and neatness.

2d. Those who wish to combine trade or industry with book-learning, will be taught in addition to their ordinary school lessons, some useful trade, such as carpentering, tailoring, shoe making, dress-making, millinery, horticulture, agriculture, and the like with botany and the sciences connected with them.

3d. A *Reform* school will be specially formed for those whose previous habits have not been formed on correct principles.

Teachers will be selected who are not only *competent to impart instruction*, but who are willing to espouse this vocation in the spirit of christian charity, and from a high sense of duty, to foster *education*.

A plot of ground has been already purchased for the purpose in contemplation. This plot measures 16 rods square, on Kalamazoo avenue, between Park and Cooley streets, in the most healthy and most beautiful section of the village. There are buildings already on the land which may be converted into workshops for the Manual Labor school.

It is proposed to erect a new church on the site of the present old one, and immediately opposite to it, on the newly purchased lots to build

the Academy and Free Schools to accommodate about 200 children.

The plans of these may be seen at Mr. H. Coddington's architect and builder, corner of Eleanor and Burdick streets.

The expense is estimated at about \$15,000.

Confidently we appeal to our brethren of every denomination to assist us in our enterprise which is to bring to all alike the advantages of careful and industrial training, which is to habituate American children to self restraint, while it imparts high intellectual culture, which is to give them a principle of morality doubly necessary from the fact that all exterior, factitious, artificial restraints being removed, the inward principles of conscience are more than ever needed as the true guardians of society and the most economical preserver of the rights of the individual.

I. A. LABEL,

Pastor of the St. Augustine's Church, Kalamazoo, Mich., February, 1865.

A PHILANTHROPIC EFFORT.

The devotion of Fr. Label to the elevation and education of the destitute in our vicinity, has long attracted the attention and won the regard of most of our worthiest citizens. Whatever Fr. Label undertakes is always with that singleness and sincerity of purpose, and energy of will and action, which assures success even in efforts, which, to less earnest men, might seem desperate.

In another column we publish a proposal for the establishment of a Manual Labor school in this village, under his direction. That such an institution would do immense good, no one doubts, who witnesses the vast number of boys and girls now growing up in vice and ignorance in our midst, because their parents are unable or unwilling to support and clothe them at our public schools, but would gladly relinquish claim on their services, and perhaps add something from their slender means towards maintaining them at an institution where instruction could be obtained, and a pure morality secured by the industry of the children themselves. If any one here can carry such an enterprise successfully through, it is Fr. Label. We most heartily commend his proposal to all who have the welfare of our village at heart.—*Kalamazoo Gazette*, February, 1865.

MANUAL-LABOR SCHOOL.

We would call the attention of our readers to the card of Fr. Label, in this week's issue, in relation to the founding of a Manual Labor School in this village, in connection with the academy or college to be erected the coming season. This school is designed to meet the wants of all classes irrespective of creeds or color. Those who may wish to be instructed in any of the mechanic arts, and also receive a thorough literary education. This is a move in the right direction, and the need of such a school has long been felt in the West, and we know of no one better qualified or more willing to undertake so vast a project than Fr. Label, a man who is universally respected by all who know him. The many years of his residence among us have been devoted to the labor of elevating and benefitting mankind, and he now seeks to leave among us some lasting monument of his life works. He has already purchased a plot of ground measuring sixteen rods square, for the erection

of the buildings of the proposed school, and in view of the limited means at his control, asks with confidence of meeting with a hearty response of our citizens that they will aid him in a substantial manner in this noble undertaking. He does this, not for the benefit of himself or his own church, but for that of all, without respect to creed or sect, or party distinction of any sort. It is, therefore, to be regarded in this light—in the light of the fact that this institution is to exert a beneficial influence upon the community; therefore we hope that this appeal to the liberality and generosity of our citizens will meet with a success commensurate with the disinterestedness of his own aims.—*Kalamazoo Telegraph*, February, 1865.

The members of the parish did not seem to fancy the establishment of this college, and Fr. Label did not receive the encouragement that he looked for, and that his efforts deserved. In the beginning of 1865 he called a parish meeting to consider the prospects, and it was vastly different from some of our parish meetings to-day. It lasted for several hours; there was a general expression of opinion. The majority of people were in favor of building a grand new church rather than enter upon the scheme which Fr. Label had in view. The present church edifice had become too small. The people were ambitious, and consequently desired to have the best church in the diocese. The question was—new church or college! The



RIGHT REV. C. H. BORGESS, D. D.,

THIRD BISHOP OF DETROIT.

Consecrated in 1870. Died in 1890.

debate was finally brought to a close by Mr. Michael Cagney, who still lives, and who made a motion that a new church be erected. It was carried, and afterwards made the unanimous sentiment of the parish meeting.

Following is a list of the subscriptions which were paid at this meeting:

Patrick Bumberry, \$30; John Maloy, \$40; John Woods, \$10; Thomas O'Neil, \$50; Sebastian Sykes, \$20; John O'Neil, \$10; Patrick O'Brien, \$10; Terrence McSweeney, \$20; Patrick Tierney, \$30; Daniel Harrigan, \$10; Martin Healey, \$25; Clements Reichley, \$20; John Widner, \$5; Geo. Mesmer, \$10; Charles Kahle, \$7; Henry Neyer, \$20; James Hastings, \$10; Michael Reetenwald, \$6; Widow Mahoney, \$11; Phebe Mason, \$6; Mary Madigan, \$10; Nancy McGee, \$2.50;

Sarah Robinschung, \$5; Sarah Blaney, \$5; Elizabeth Blaney, \$5; Kate Turner, \$5; Mary Courtney, \$8; Johanna Crobee, \$10; Widow Rooney, \$3; Patrick O'Neil, \$20; Cornelius Foley, \$20; Kate Brogan, \$3.25; Emlia Hayes, \$25; Mrs. Mensur, \$5; Ed. Connors, \$5; Gasper Sybert, \$2; Adolph Seiler, \$5; Gasper Sybert, jr., \$1; Richard Frank, \$10; Widow Orbin, \$5; Patrick Dooley, \$5; Mrs. William Moore, \$2; Ellen Ryan, \$5; Alice Kinnane, \$5; Peter Nolan, 6.00; James Phalen, 5.00; John Mahoney, 5.00; Timothy Flanigan, 5.00; William Quigley, 25.00; Patrick Egan, 10.00; John Shoults, 5.00; Michael Dougherty, 10.00; Mich. Wheeler, 11.50; John Miller, 3.00; Jacob Scheid, 5.00; Jos. Robinschung, 10.00; William Potter, 10.00; F. M. Cumming, 25.00; Edward Doran, 5.00; Mrs. James O'Brien, 10.00;

James Harkins, 10.00; Thomas Clooney, 10.00; Patrick Tivininan, 5.00; James Rooney, 3.00; I. A. Bossett, 10.00; John Smith, 5.00; Geo. C. Smith, 5.00; Jos. F. Robinschung, 15.00; Jerry Linnehan, 2.00; Michael Maloney, 10.00; B. Labigon, 5.00; William McQueeney, 6.00; Ellen Garry, 8.00; James Hogan, 11.00; Geo. Maul, 5.00; Chas. McHugh, 2.50; Arthur Shields, 5.00; Frank Hogan, 11.00; Peter Shields, 10.00; Patrick Hallerhan, 10.00; Ed. Hallerhan, 10.00; John T. Hastings, 10.00; Daniel Hastings, 10.00; James Brennan, 7.00; Patrick Dunn, 5.00; John Heibeskh, 10.00; William Kelly, 20.00; Patrick Brogan, 3.25; Lawrence Fitzpatrick, 3.00; Patrick Shannon, 5.00; Patrick Reynolds, 10.00; Geo. Feogel, 20.00; John M. Welch, 31.00; Thomas Adams, 5.00; Bridget Connors, 3.00; Mary Moore, 9.00; Widdow O'Brien, 2.00; John Adams, 26.00; Mary Rycraft, 3.00; Michael Miller, 3.00; John Hays, 1.00; Agnes McDonald, 10.00; John Blaney, 25.00; B. Cubic, 4.00; Lizzie Cagney, 4.00; Mike Linehan, 5.00; B. Doolen, 6.25; Mary Shea, 3.00; Maggie Maloy, 7.00; C. Hastings, 5.00; Levi Raff, 6.00; Susan Tribing, 5.00; Mary Tribing, 6.00; Kate Nevile, 6.00; N. Hastings, 1.00; B. Hasting, 1.50; Mary Hastings, 1.50; Hanna Madigan, 1.50; Mary Welch, 2.00; Peter O'Brien, 30.00; Michael O'Brien, 30.00; Jane Robishchung, 2.00; Kate Shannon, 1.50; Mary Shannon, 1.50.

The following handed in their contributions latter on:

John McGan, Peter McGoff, Bernard Williams, Cornelius Mahoney, Peter Flanigan, John Hart, Daniel Carney, Thomas Welch, Mathew Gore, of Kilkenna, Stephen Gardner, Neal O'Galliger, Patrick Fitz, Patrick Butler, Dan Shea, Thomas Carroll, John Doyle, (the mason), Nancy Garrow, Symatha Crumley, Widow Smith, Patrick Powen, John Connors, Michael Madiean, John Simons, Charles Reynolds, Fendnud Dezer, Margaret Manahan, James O'Brien, Math. Granstaer, John Marshall, Timothy Linehan, Dennis Duffy, Michael Cagney, John Shield, James Mahar, Andrew Gordon, Richard Monckton, Will Monckton, James Jeffery, Thomas Garry, William Sheehan, Miles Kiend, John Adams, Patrick Adams, Widow Adams, Mary Blarchfield, M. F. Blaney, Sarah Blaney, Lizzie Blaney, Hattie and Mary Blaney, Maggie Blaney, Geo. Burns, Henry Bunbery, Pat Boyle, Thomas Brennan, Joseph Bresson, Philip Bresson, John Bruder, Mary Mangan, Kate Brogan, Pat Brogan, Adel Bresson, Nick Bauman, Lizzie Braddy, Henry Beechner, Johann Crowley, P. Campbell, Widow Cavanaugh, James Clinton, Dennis Coogan, John Glaskins, Julia Donovan, Mathew Clafford, James Doyle, Mary Doyle, Mary Emperor, Kate Emperor, John Eli, Michael Finley, John Heisgels, Hugh Gorman, Mary Gorman, Robert Holton, John Hastings, Anthony Harkins, John Hays, mason, F. Horn, Martin Higgins, John Isley, William Heffron, Miles Ryan, L. Kennedy, John Loughlin, Mary Myron, Florence Myron, James Mosher, Rodger McGuire, John McHugh, Patrick Murry, John Mallin, Daniel McCrory, John McSweeney, Bernard Hotop, Luke McEvoy, Rose McManus, Anna McFadden, P. O'Shounnessley, Joseph O'Brien, Thomas O'Kane, Pat Quigley, John Ryan, Pat Stevenson,

Anthony Shields, Pat Sharley, James Shields, Patrick Walsh, Widow Wood.

Fr. Label now turned his attention to the erection of the present church edifice. He secured two sets of plans, both of which were very elaborate. The one of D. T. Hopkins being acceptable to the majority of the people, was the one decided upon. Preparations for immediate work were begun, and in the parish register we find in Fr. Label's own hand writing under date of September 18th, 1865: "Fr. Label cut down the first tree on the site of the new church building." On the 26th of November 1865, the corner stone of the building was solemnly blessed on Sunday afternoon, and placed in position by the Bishop of Detroit, assisted by Rev. G. Limpens, Chancellor of the diocese, Rev. L. Barroux, of Silver Creek; Rev. F. Krautbauer, of Milwaukee and the pastor of this parish. Fr. Limpens delivered the oration on this occasion, and it is said to be one of the greatest sermons ever delivered in Kalamazoo. Fr. Krautbauer, (afterward Bishop of Green Bay, Wis.), preached in German, and the Bishop addressed the people at the end of the ceremony and urged them to be generous in their contributions towards the erection of the new building. He set the example by placing \$100 upon the corner stone, Fr. Label followed suit by placing thereon \$50, and the people of the parish who were present, urged on by the generous contributions of their leaders contributed \$466.42. The following is the newspaper account of the ceremony:

ST. AUGUSTINE'S CHURCH, (CATHOLIC)
CONNECTED WITH AN ACADEMY.

We notice with pleasure, that the interesting blessing of the corner-stone of the new Catholic Church on Kalamazoo Avenue, will be performed on next Sabbath, at 3 o'clock p. m. by Bishop Lefevre, of Detroit.

In connection with the erection of this new church edifice, which is calculated to be a large and elegant structure, it is gratifying to understand that the academy proposed to be established by Fr. Label, of which notice was made in our columns last winter, will be carried out on its original plan; for it is the intention of the Rev. Father, to devote the church now occupied for divine service, to the purpose in contemplation, as soon as the new one, with its high and splendid basements, is sufficiently completed. This is indeed, a happy idea; for the St. Augustine's Church with slight alterations, and moderate expenses, can be admirably adapted to the requirement of such an institution.

We cordially wish Fr. Label's disinterested endeavors, and earnest efforts, to be crowned with a success commensurate with the disinterestedness of his aims.

It is not, we venture to believe, a matter of indifference to the intelligent and order-loving of any community, whether the sublime morality of the Gospel shall be taught to a portion of its people, who otherwise might be without regular and stated instructions in what alone can render men useful citizens of the common wealths of earth, as well as blessed citizens to the eternal kingdom on High; nor can it be aught else than desirable that another spire be added to those which point to Heaven, attests that the thoughts of people aspire beyond the perisha-

ble and earthly, even in the midst of the highest material prosperity; the present enterprise is, therefore, to be regarded in this light—in the light of the fact that these institutions are to exert a beneficial influence upon the community. Fr. Label's heavy, but worthy undertakings are highly philanthropic, fraught with a public and common benefit, and eminently calculated to add to the material beauty of the town; therefore we most heartily commend his proposal to the liberality of all who have the welfare of our village at heart.—*Kalamazoo Telegraph*, Nov. 22, 1865.

LAYING OF THE CORNER STONE OF
THE NEW CATHOLIC CHURCH.

The laying of the corner stone of the new Catholic Church on Kalam-

azoo Avenue, took place on last Sunday, with all the ceremonies prescribed by the Roman Ritual, and was very impressive. A very large audience was gathered from all parts of the county to witness it.

At 3 o'clock, a procession, headed by the choir, started from the old church, and marched through Kalamazoo Avenue, to the lots on which the foundations of the new building have been commenced, followed by the Rt. Rev. Bishop Lefevre, of Detroit, who performed the sacred rites of the Catholic Church, appalled according to the requirements of his official dignity, in the full canonicals of his episcopacy, with mitre and crozier, and attended by several of the clergy in cassock and surplice. Rev. G. Limpens, of



Right Rev. *+ John Foley*

FOURTH BISHOP OF DETROIT.

Gloriously reigning at the present day.

Detroit, preached from a platform an eloquent and forcible sermon. The Rev. gentleman is a very fervid and distinguished preacher, and appeals with an extraordinary effort both to the intellect and the heart.

In the evening, Rev. F. X. Krautbauer, of Milwaukee, delivered in German an impressive discourse appropriate to the occasion. The music of the choir combined to render the occasion one to be remembered. The Mass and Vespers were rendered in a manner which reflect credit on the ladies and gentlemen who participated, especially the able organist, Mr. G. Mesmer.

The subscription taken on the corner stone of the new church, in process of erection was very liberal and encouraging. The day was delightful all through, and the greatest de-

corum and harmony prevailed through the entire throng. We congratulate Fr. Label and his congregation, upon the success that marks their efforts in the cause of religion. The 26th of November, 1865, will be a day long remembered in Kalamazoo by all who witnessed the imposing ceremonies. It will be a corner stone in their memories for all time to come. Let us hope that when assembled there again, they will not tread the foundations, but will stand gazing at the steeples of the towers, and hearing the bells proclaim that pastor and people have done their work.—*Kalamazoo Gazette*, December 1st, 1865.

The two shops on the property recently purchased were disposed of to Mr. C. Reichley for the sum of \$300. The following generous

contributions from non-catholics were received: Hon. Charles E. Stuart, \$100, Wm. G. Dewing, \$100; James Waldo, \$50; O. M. Allen, \$50; Meyer Desenberg, \$5; H. G. Wells, \$50; W. A. Wood, \$50; Jas. A. Walters, \$50; John McKee, \$25; S. S. Cobb, \$25; Alex. Chapaton, Detroit, \$50. The Bishop again visited Kalamazoo when the foundation of the church was completed. The church appeared to him not to be sufficiently large. With admirable foresight the good Bishop encouraged Father Label to enlarge the church. He confidently expected a division of the diocese some time in the future, and for this reason he desired the church sufficiently large, that if this might be the See city, it would have a proper cathedral. The people were very much opposed to the enlargement of the church but the Bishop pressed his point, and told Father Label that he would pay for the enlargement of the foundation. He desired the church arranged so that in some future time a sanctuary might be added, if necessary. This was accordingly done. Some of the work of the digging of the foundation was accomplished without the people realizing it, but when they saw the improvement, and became aware that the Methodist church, which was then being erected, would have been much larger than it, if the addition had not been added, made them glad of the change. The people desired the realization of the hopes which they cherished, that of having the largest church in Kalamazoo, if not in the diocese. Father Label in the construction of the church let no contracts, but purchased all the material himself, and in this way considerably increased the expenses of the building. The plans of the architect were not perfect, and experts advised a great deal heavier buttresses for the church. When all was accomplished, the expenses of the church were proportionally increased. The red brick used in the construction of the building came from Plainwell, the white brick from Jackson, the price was \$10 per thousand. The cut stone came from Joliet, Ill., and the freight on each carload was \$30. The balance of the stone was field-stone taken from around this city. The first load of stone for the foundation of the church was hauled to the church by Mr. John Hastings. Bixby & Bros. furnished lumber for the church; Bush and Patterson frame work, Menard & Doyle looked after the mason work. Laboring men received from \$2 to \$3 per day and expert mechanics received as high as \$5 per day. While the church was progressing the people were very generous, and at aazaar in July, 1866, \$5546 were realized. On the 15th of June, 1866, Michael Welch and his brother John deeded forty acres of land to the church. Thomas Tierney left Kalamazoo for St. Thomas Seminary, Bardstown, Ky., September 1, 1866. Great trouble was experienced in erecting the roof of the church. Mr. Hopkins was engaged for the superintending of

this work for forty-two days. The roof fell in on two occasions, which increased the cost of the church several hundred dollars. The round window frame in front of the church cost \$40. Parsons & Wood furnished a great share of the hardware, and Hollister did the outside painting. The second bazaar held for the benefit of the new church in 1867 brought in about \$4000. The ladies of the congregation this year erected a large eating house at the national horse fair which brought into the church treasury about \$600. In February, 1768, Joseph O'Brien, Sr., donated a farm in St. Joe county, near Vicksburg, worth at least, \$1000. James Butler the same year gave a village lot situated where the Canning Works now stands, worth several hundred dollars. Things were pushed forward during the beginning of the year towards finishing the basement of the church. The Bishop advised leaving the church proper, unfinished until times should improve, and at least a portion of the church debt would be paid. The plastering not only of the basement but of the whole church was done by Mr. Peter McGoff, costing \$1600. The doors were furnished by Rinsly, of Chicago, the painting of the basement was accomplished by Seibert & Son, and the furnaces provided by Mason & Co., of Chicago. The entire work of the basement was completed in the beginning of September, 1868. In the minutes of the parish we find the following: "October 4th, Farewell to the old brick church, all things have been removed from it to furnish the basement of the new church, which will be occupied for divine worship. We enter the basement of the new church today, and as a means of thanking God for the favors conferred we begin an eight days' mission."

This mission was preached by the Redemptorists Fathers Kriest-Oberle and Hahn. The mission was a great success. The bazaar for the benefit of the church this year realized about \$4800. The pastor solicited offerings in Jackson and Ann Arbor, from the former receiving \$62, from the latter \$78; the receipts from the people were \$4850, and the land donated by Mr. O'Brien was sold to Henry Cunningham for \$1000. The village lot brought \$861. A Mr. Halleran bequeathed \$100 to the church. Lightning rods were placed on the church this year at a cost of \$300. The work on the interior of the church had been pushed forward during the winter, so that in May, the church proper, was completed. The frescoing of the church was done by F. Mauler. New stations of the cross were obtained from Europe, oil paintings of superior quality, which are still looked upon as master-pieces of art. Clark & Son furnished the carpets for the sanctuary, Carder & Gilder cabinet work, Church & Hill, gas fixtures, and Benziger Bros., of Cincinnati, the ecclesiastical ornaments. The organ was purchased of Peter Rosar, of Buffalo, N. Y. On the 4th of March this year,



TERRENCE MCSWEENEY,

One of the surviving members of the Trustees of the new Church.



JOHN H. BLANEY,

One of the surviving members of the first Trustees of the New Church.



REV. P. A. TIERNEY,

Pastor of this Church from Oct. 31, 1873, to Feb. 1, 1876.



REV. C. KOOPMANS,

The immediate predecessor of Father Label.



MR. AND MRS. MARTIN HIGGINS,

The oldest couple in the Parish, who were married in Kalamazoo.

They celebrated their golden jubilee in 1890.



the good bishop of Detroit went to receive his crown. His demise was a great loss to the people of Kalamazoo. He understood all the proceedings thoroughly, and was very anxious to see his hopes realized, that the new church in Kalamazoo would be worthy of being a cathedral church. On the 28th of March, 1869, a parish meeting was held at which it was represented that the old church building was unsafe, and unanimously resolved that it be dis-

posed of to the best advantage possible. On the 4th of July, 1869, the church was solemnly dedicated to the services of Almighty God by Most Rev. John Purcell, Archbishop of Cincinnati. He was assisted by Rev. Father Herneart, Administrator of the diocese of Detroit, Rev. Father Butler, of Chicago, Rev. James Kennedy, of Aurora, Ill., Rev. J. Monginn, of Albany, Ind., Rev. J. Kendekins, of Monroe, Fathers Kilroy and Cooney, of Notre

Dame, and the pastor of this parish. Rev Dr. Butler, of Chicago, delivered the dedication sermon. The Archbishop preached in the morning at first mass and also delivered an oration in the evening. On the same day the Archbishop gave confirmation to 364 persons, a number of whom were converts. There were public services and prayers during the entire week, each morning and evening. Rev. G. Limpens, Chancellor of the diocese, delivered an eloquent sermon Wednesday evening, and Rev. Father Cooney, C. S. C., of Notre Dame, delivered a most interesting lecture every other evening. There was a festival and bazaar held on the church premises, which continued every day during the week. The result of the collection in the church on the day of dedication, and the proceeds of the festival was \$1732. The old red brick church was sold for \$570. Mr. Patrick Bunberry collected \$676 for the completion of the spires, and the organ concert brought in \$1126. The ladies of the parish decided to collect the cost of the windows. The following ladies handed in the sums opposite their names: Mrs. W. Potter, \$110.50; Mrs. John Blaney, \$60; Mrs. Masset, \$50; Mrs. Nich Bauman, \$50; Mrs. C. Koehle, \$50; Miss Sarah Bunberry, \$56; Mrs. Geo Messemer, \$56. The entire cost of the church as given by Father Label, was \$59,883. Deducting the interest paid and the amount paid for furniture and fixtures the cost of the building itself was \$52,580.78. The statement made to the Archbishop by Father Label at the time of the dedication of the church, that the church was in debt \$6000, meant that there was \$6000 of a bonded debt upon the church at that time. Father Label did not take into consideration the large floating debt which existed and which would have increased the debt proper on the day of dedication to \$18,824.24.

Now comes the dark page of our history of which we would like to remain silent if it had not become the talk of the country. A panic took possession of the country about this time which brought to naught, some of the oldest business houses in the land, and demoralized the plans of some of our greatest financiers. The excitement of the building, and dedication of the church had passed away. Times were hard. Money not to be had. Re-action after the war had set in. Father Label's appeals to a great extent were met with a deaf ear. Half a dozen malcontents in the parish started the report that the church was insolvent. To gratify their personal spite towards the pastor wild rumors were started about his business capabilities, and the management of the parish. The people listened to these exaggerated statements, some of them believed them, and petitions were signed for Father Label's removal. Misrepresentations of the vilest kind were set a drift. Base ingratitude to this noble soldier of the cross who had made such sacrifices for the parish, came upon him like an avalanche and really broke his heart. He resigned the charge

but the new bishop would not accept the resignation under the circumstances. The parish was divided into factions. The situation may be attributed to the few sore heads of the parish, who misrepresented their leader, and the demoralized financial condition of the country. To the mind of the writer it appears very clear that, if the times continued as they were when the church was started; had the situation remained unchanged, there never would have been a financial scare in Kalamazoo. But the good Bishop was a stranger to Fr. Label, and Fr. Label knew him not. The Bishop was a man of wonderful executive ability, and was exacting in demanding correct account of the financial management. Although we think Fr. Label was a saint, and had fine executive ability, yet he was not an able financier. The good pastor's heart was saddened by the state of affairs, and the help on which he had counted, and which had nobly stood by him in days gone by, either was unable to help him, or turned their backs upon him. There is no question but that Mr. Bunbury would have gladly given at least \$10,000 if he had not fallen a sufferer to the times. Mr. Bunbury's farm of more than 300 acres of improved land, with magnificent buildings was valued at one time at \$60,000, and a year or two before he received an offer of \$45,000 for it; but now creditors pressed him, and the financial condition of the country had so decreased the value of his real estate, that it was sold for \$15,000. This is an instance of how Fr. Label became involved. There was a large amount of subscription due, but the parties who owed it could not pay. The debt of the church itself was not exorbitant in proportion to the work done, and at one time might have been arranged without difficulty. Disaster followed in the wake of disaster, failure came after failure, until mountains of disorder seemed to wall out all hope of success from the view of the earnest leader. He earnestly petitioned for a change. The matter was under consideration by the Bishop, when good Fr. Label surrendered his soul into the hands of his Maker. He died suddenly on the 30th of March, 1871. His death has ever been shrouded in mystery. Dr. Pratt, a very eminent physician, who still lives in this city, and who was present at the post mortem examination, declares until this day, without any equivocation, that he was poisoned. Dr. Duffield, an eminent chemist, to whom his stomach was forwarded for examination several months after his death, said there was no poison. There were rumors in one way, and rumors in another. Perhaps if physicians had examined his heart they would have found it broken. He was a good priest, and surrendered his life in martyrdom for an ungrateful people. When the news of his death was announced to the people, reaction set in, his good deeds were sung on every hand, and he was laid to rest, amid the sobs of a changed people, who realized their mistake, and would have done

anything in the world to have repaired it. If there had ever been a tendency to do right, it was doubly so at this time, and if a prudent manager and pious priest had succeeded Fr. Label there would have been no further trouble in Kalamazoo.

When the news of Fr. Label's death reached the Bishop, he immediately came to Kalamazoo, and remained several days making all the preparations for the funeral, and officiating at the last obsequies. Fr. H. Driessen was his immediate successor, and remained but a short time. Although he was a very earnest and pious priest, the Bishop realized that he was not the man for the post;

that it required a person well versed in business affairs, as he felt sure that after Fr. Label's death a number of accounts which Fr. Label had paid, were presented a second time. He selected the Rev. Mr. Quinn who remained in charge of the parish some eighteen months. This gentleman was a man of the world, understanding business ways thoroughly; with the advantages and disadvantages allowed by business methods and customs, was a wonderful financier, and succeeded in accomplishing during the few months that he was here, more in the way of settling accounts and paying debts, than could possibly have been done by anyone else. He was not

undoubtedly insane in his endeavors to belittle the Bishop. It was not Father Label's honor, which he pretended to uphold in assuming, (and that entirely uncalled for, either by priest or people), to take charge of the defense, but he adopted this means to gratify his own petty self. His slanders and calumnies will never be forgotten. The harm done will never be rectified. The evil reports circulated concerning this parish will ever be a blot on a class of people who were grossly outraged by his meddlesome interference in what was none of his business. We speak harshly perhaps, but groaning under the stigma which a score of years has failed to obliterate, we feel justified in emphasizing that it is well for all, to mind their own affairs, and not bring ignominy and injury on innocent people yet unborn, by detraction and calumny to gratify petty spite. Fr. Label's honor needed no vindication. The good Bishop's name could not be permanently injured. It is this parish, and it alone, that has been outraged.

It can be earnestly stated at this writing that Mr. Bunbury's loss was due to financial depression of the country, rather than anything he had done or was doing for the church. At a public meeting of the parish it was decided to reject this claim. The Bishop at this visitation was called upon by a few gentlemen who sympathized with Mr. Bunbury, who stated the case to him as plainly as they knew how. The Bishop answered, "That every penny owed honestly by the church must be paid." He never took any other position in the matter. He had every confidence in Rev. Mr. Quinn and told him before the people to examine the claim and if found a church debt, it must be paid. This fair statement apparently satisfied the better class of people, but the Rev. Mr. Quinn had determined in his own mind, that no arrangement whatever would be made in order to meet the claim of the gentleman in question. The parish became divided in their opinion more through a feeling of pity at the reverses of Mr. Bunbury, than at the real state of the case, and the matter was again laid before the Bishop, the Bishop replied in writing to the parish, and his letter was read in the church by the pastor. The letter as read, stated that the Bishop had come to the conclusion, that the claim would never be paid, as the parish was not holding for it. The better class of people of the parish understood the way in which Rev. Quinn was conducting the affairs, and began to realize that he was a man unqualified to be their spiritual leader, the Bishop too began to realize that he was a sharp, shrewd man of the world and as tricky as a politician. The state of affairs became alarming and a committee of the parish after this last epistle, reported to have come from the Bishop, was sent to inform him of the state of affairs. Mr. John Blaney who is still living, was chairman of the committee that went to Detroit. He was received most cordially by the Bishop. Mr. Blaney told the Bishop that the feeling had



MOST REV. JOHN B. PURCELL, D. D.,

Late Archbishop of Cincinnati; Officiating Prelate at the Dedication of this Church.

however a pious, good priest, and what good he did in a temporal way, was greatly overbalanced by spiritual neglect. He started in with the theory that he would pay no claims against the church unless it was proven that the money was used for the construction of the new church. He laid his plans so carefully and shrewdly before the bishop, that his action met with the entire approval of his superior, and he placed every confidence in him. It must also be taken into consideration that the Catholics, of Kalamazoo, in the way in which they had acted towards Father Label, fell into the Bishop's disfavor, and he lacked confidence in them. Rev. Mr. Quinn, grasping the situation, and the Bishop being so far away, he used the Bishop as his tool, more or less. The Bishop, not for a moment, placing the slightest doubt in his integrity. The debt as figured up by Rev. Mr. Quinn, considering the times was enormous, the Bishop placed the entire diocese at his disposal instructing him to collect money

in every parish in the diocese in order to liquidate the debt. The Bishop was a generous contributor himself, and earnestly urged the matter of the payment of the debt wherever he had an opportunity, and by this means, the contributions towards liquidating the debt, were very large. The people of Kalamazoo spured on by the cheering words of the Bishop and the business like methods of their leader, fell into his way of thinking. A number of the debts were rejected, among them was the famous Bunbury claim. This claim has attracted a great world-wide attention on account of the writings of a certain priest of the diocese, who had been chastised by the Bishop, and having failed in all his other efforts to create trouble, and gain notoriety, picked up the case of Label-Bunbury, and flaunted the private family troubles of this parish before the world to satisfy his own petty spite against his Bishop. Those who know all the parties concerned do not hold the priest responsible for his acts, as he was

grown in Kalamazoo for Mr. Bunberry, and that something ought to be done. The Bishop expressed himself in terms similar to those of his former utterances, emphasizing, that *all church debts must be paid*. The committee were astonished. Mr. Blaney said to the Bishop: "Bishop, you talk quite different from what you write." The Bishop was surprised at the remark, and asked for an explanation. Mr. Blaney answered: "Yesterday in the church Father Quinn read a letter purporting to have come from you, in which you stated that the Bunberry claim would never be paid." These words affected the

Bishop very much. Mr. Blaney states, he said not a word, but went into the office and brought out his copy book and told the committee to read the letter. Tears were coursing down his cheeks and he appeared very much agitated. When they finished the letter, the Bishop said, "Gentlemen, who can I trust if my priests lie about me?" He gave the committee a copy of his letter, and they returned feeling sure that the Bishop was only too anxious to pay every penny even of doubtful claims against the Catholics of Kalamazoo. The Bunberry claim was paid. Rev. Mr. Quinn was in

charge of the parish from April, 1871, to October, 1873. During that time he succeeded in canceling according to his statement, \$22,487, this amount was raised from the entire Diocese of Detroit. He also erected a school house worth some \$4000, and during his administration Mr. John Woods donated a bell to the church which cost \$2000. Rev. Mr. Quinn, in leaving the parish entered the following statement in the parish records: Old debts canceled, \$22,487; Property secured and paid for, at least \$5940.60; Property secured at Paw Paw, about \$6300; Debts paid at Mendon, \$270; pro-

perty secured, about \$275; Four acres of land secured at Pine Grove, \$400; total amount \$39,272.60. This is evidently an exaggerated statement. If this amount had been paid certainly there would have remained no debt on the parish. There is no question but that Rev. Mr. Quinn did enormous work, but this statement should be cut down about one-third, and even in reckoning that amount, there is no one but will admit that that gentleman was a wonderful financier. We do not question his veracity, but a sample of the way he canceled accounts may be taken from the



INTERIOR VIEW OF THE CHURCH—1894.

register, where he settles a claim of \$2400, for about \$100. The claim was on one of the mission churches, and of course was the largest sum settled in that way, still he counted it full value in his cancelation. The true statement of affairs may be summed up in the following words. Rev. Quinn paid about \$15,000 of the debt existing, besides building the school and erecting the church at Paw Paw, and doing such work as is to his credit at Mendon. As a financier he displayed wonderful ability, and the Catholics of Kalamazoo give him credit for the work which he accomplished. We regret that we cannot say as much

in regard to his priestly life. His pastorate extended over a period of two years and six months. He left Kalamazoo, October, 1873.

Bishop Burgess has often been criticised because he admitted the Rev. Mr. Quinn among the clergy of the diocese as long as he proved himself so unpriestly. This was not the fault of the Bishop. When Rev. Mr. Quinn came to Michigan he brought with him the very best testimonial letters, among them being one from the Ordinary of the Newark Diocese, stating "That he had labored two years in that diocese, that he had erected churches, built schools and pastoral residences and labored hard

for the cause of temperance." This testimonial was further indorsed by the president of the seminary at Cleveland, which was as follows: "I have known Rev. B. A. Quinn for the past five years, and know that all he needs, is a fair show and kind treatment. To the best of my knowledge he did not receive fair treatment in his other charge, if he had he would not be away from us today. He is a strictly temperate man and very laborious, bringing about great results where drunkenness had been before." These letters were in addition to the usual documents, which every priest must present before being accepted into a

diocese. Who can say but what the Bishop was truly justified from the accounts he received in giving him the confidence which he placed in him, and which was terribly misplaced.

Rev. P. A. Tierney a priest of this diocese who had been laboring at Grattan was appointed pastor of Kalamazoo, October 26th, 1873. The actual debt at the time of his coming, was \$2,900. To this must be added \$9,000—the Bunberry claim which the Bishop decided must be paid without any further questioning, making the total real debt on his arrival, \$11,900. Fr Tierney remained in charge about two years. During his admin-



THE FIRST SURPLICED CHOIR.



SURPLICED CHOIR, 1893.]

istration a number of repairs were made and some of the church furniture which had been removed was brought back to the church and paid for, including carpets, etc. Fr. Tierney succeeded in paying interest on the debt, several floating debts that were not brought into account, and \$2,260 of the real debt of the parish. He was very much beloved by all the people, being of a frank, generous nature, with a great large heart. He succeeded in re-establishing the Altar society which had become somewhat broken up, and labored very zealously and earnestly for the success of this parish. Fr. Murray succeeded him February 1st, 1876. The debt on his arrival amounted to \$9,640. Fr. Murray succeeded in paying interest the first and second years of his administration, the third year he paid \$600 and the fourth \$400. On his retiring, the debt amounted to \$6,800. During the seven years of Fr. Murray's administration the debt was decreased \$2,240 or about \$300 a year. The improvements during this period of seven years were not very great and for a time the parish was at a stand still. Fr. Murray was one of the grand old missionaries. He underwent many hardships for the salvation of souls in the northern part of this peninsula and on the Islands. He was a learned gentleman, and merited the respect and esteem of all those who knew him. He never appeared to be entirely at home in Kalamazoo. During the last years of his stay he repeatedly asked to be relieved of his charge. October 14th, 1876, he insisted upon his resignation being accepted. The Bishop heeded his request and permitted him to retire to his large estate in Minnesota, in January, 1883. Fr. Murray is still living at Plain View, in the diocese of Winona, Minn.

Fr. Doman was placed temporarily in charge of the parish in January, 1883. He remained in Kalamazoo for nearly eleven months. He labored very energetically and zealously for the benefit of the parish and during those few months the parish made such strides as it had not made for years before. He refitted a part of the school, repaired the residence, and made a contract for the steam heating of the church. He also purchased a piano and authorized the renewal of the stone steps in front of the church. He established the sinking fund association and raised that year \$2,072.33. With this he paid a mortgage and interest of \$1,891.79, and by so doing he decreased the bonded debt of the church to \$4,708.85. But there had been accumulating a floating debt for improvements which was not taken into consideration at the time, as well as a Missionary fund debt, Orphan fund debt of \$500, unpaid salary of teachers. These items, together with the amount due for improvements ordered, made the debt proper at his departure, about \$7,500, although the bonded debt was only \$4,708.85. Every improvement and repair made or ordered by him was necessary. Great credit is due to this reverend gentleman for the magnificent work he



LEFEVRE INSTITUTE.

accomplished during the time he remained pastor of St. Augustine's church, this city.

The present incumbent succeeded him December 14th, 1883. During 1884, a portion of the school was refitted, steam was introduced into the school building and a male teacher engaged for the larger boys. The first one was Mr. P. J. Hally. He was succeeded in time by Mr. B. F. Brancheau. A coal shed and Sacristy were built in the rear of the church, several improvements were made in the basement

and the confessionals were placed in the church. There was an entertainment for the Orphans fund which netted \$330. The debt was decreased this year about \$2,000. The Young Men's Sodality was organized. It established a course of lectures during the winter season which have been since continued, greatly to the benefit of the parish. The Christian Doctrine Society was organized and ninety-four persons became members. The Lenten services were conducted each year by pastors of neighbor-

VIEW OF THE LEFEVRE INSTITUTE,
FROM THE MICHIGAN CENTRAL RAILROAD.

ing missions. The Young Ladies' Sodality which, for some reason or other, had become thoroughly disorganized was re-organized during a retreat March 10, 11 and 12th, conducted by the Rt. Rev. Bishop, which proved a great success. On April 1st, 1884, the Memorial Tablet recently erected by the people of the parish, out of gratitude to Fr. Label, was solemnly blessed. Fr. Wheeler sang the mass on the occasion, and Fr. Cappon preached. The Baptismal Font was also added to the church. The month of March this

year was celebrated with great fervor, and for the first time, a statue of Saint Joseph purchased by the school children were placed in the church. The society of the Children of Mary was established on the feast of Corpus Christi, and the society of the Holy Angels was established a few days afterwards having thirty charter members, the charter members of the Children of Mary, numbered thirty-four. For the first time since the days of Father Label, there was a solemn procession of the

Blessed Sacrament of Corpus Christi. A society of boys under 16 years of age was established and placed under the protection of Saint Anthony, there was twenty-four charter members, and James Reynolds was elected perfect, Joseph Nolan, secretary, and Charles Blaney, treasurer. The Rt. Rev. Bishop appointed Rev. Joseph McMannus, recently ordained as assistant to this his native parish, July 14, 1884, with the understanding that the missions of South Haven, Bangor and Grand Junction would be attended from Kalamazoo. The first census of the parish since the days of Father Label was begun on July 28th, and completed by the end of the year. New Altar stones re-placed the broken ones in the different alters of the church. They contain the relics of St. Ursula, St. Pius V. St. Theophilis and several other martyrs. The school exhibition at the close of the year netted about \$85. The Altar Society at this time consisted of sixty active members. On August 20th, an excursion was organized from Kalamazoo to South Haven for the dedication of the church in that village, it proved a financial failure. The church at South Haven was dedicated on that day by Rev. A. E. Manning, of the Diocese of Cleveland, Father Dempsey preached the sermon on the occasion, and Rev. Fr.s Klies and Tierney, of the Milwaukee diocese, and Fathers Baart, Malaney, Theisen, O'Brien and McManus were in attendance. A night school for young ladies was organized and began its work October 30th, it did not prove as successful as was expected and was discontinued after this year. A night school for men was also established, but proved a failure. The retreat for the Young Ladies' Sodality was conducted by Rev. Fr. Toohey, C. S. C. There was sixty-nine baptisms, thirteen of which were converts, twenty-nine funerals and seventeen marriages during 1884. On the 19th of March, 1885, the Capuchin Fathers conducted a tridium with great success. During this year there was organized a series of socials under the auspices of the Altar Society, which proved very pleasant, beneficial and remunerative to the parish. The School Society was organized May, 1885. On the first day of June a picture by Machen representing the apparition of Our Lord to Blessed Margaret Mary was presented to the church by Miss Anna McFadden, and was solemnly blessed by Fr. Roche, V. G., of the Diocese of Grand Rapids. Devotions to the Sacred Heart in this parish began at this date. The feast of St. Augustine began to be celebrated again on the 28th of August, the sermon on the occasion was preached by Fr. O'Hare. During this year the organ was re-built, and September 29th, an organ concert under the directions of Prof. Freitag, of Detroit, took place, the receipts were about \$75.

In November we had a great mission conducted by Fathers Cook, McLaughlan and Beil, of the Redemptorists Order. The result of the mission was 1223 confessions of adults in the English language, eighty went to confession in German language. 110 children

that had made their first communion and 250 who had not made their first communion went to confession. At the close of the mission the Rt. Rev. Bishop administered the sacrament of confirmation to eighty-nine adults. The Purgatorian Society was organized with about 150 members. Never was there a better mission, or one where more good was accomplished than that of the first mission of Fr. Cook and his co-laborers in this city. During this year the debt was decreased about \$1200. In September, 1885, Fr. McManus was promoted to the pastorate of Dexter. He was succeeded by Rev. Thos. J. Ryan. In 1886 the Temperance Society was re-organized. On the feast of St. Blaise the throats were blessed for the first time in this parish; large numbers availed themselves of this opportunity, including many non-catholics. The forty hours devotion was conducted by Father Corby, C. S. C., and terminated with a grand procession in which some 300 men took part. On the evening of October 13th, the first special services for the Holland people in Kalamazoo was conducted by Fr. DeBeaver. On Sunday, November 7th, Fathers Cook and Brown began the renewal of the mission, with very satisfactory results. The library was established, the church was interiorly bettered. The exterior painted, the towers were remodeled. Galvanized iron moulding was placed at exposed places along the walls, and entire premises painted. The improvements were all paid for at the beginning of 1887. The church debt was \$4,882.87.

During this year the old parish house, which in its condition was unfit for dwelling purposes was discarded. It was decided early in the year to begin the erection of a new parish house. The intention was to build a substantial house, large enough for the wants of the parish for all time to come. The congregation entered into the work with enthusiasm, and a good natured contest began as to who would do the most. It was decided that the farmers would furnish the stone to be used in the foundation and there was a rivalry as to who would haul the first load of stone to the grounds. Shortly after 12 o'clock on the 28th of March, John Hastings drove into the yard with the first load of stone. He was there only a few minutes when Frank McGraw came with his load. The first team from the country did not arrive for several hours after. Mr. Hastings has the credit of hauling the first load of stone for the church and has ever been first in good works. The ground was broken by Fr. Ryan, and on May 25th, the corner stone was placed in position and blessed by Fr. Malaney of Jackson. The sermon on the occasion was delivered by Fr. Van Antwerp. The house was completed on November 8th. It was blessed by Rt. Rev. Bishop Borgess. A house warming took place November 8th, 9th and 10th. Excellent programs were presented in the basement of the church each evening, the lectures on this occasion were delivered by Fathers McManus, Ryan and Wernert. Supper was served in the new house, and the old home was raffled, Mr.

Martin McHugh holding the lucky ticket. Quite a handsome sum was realized from the entertainment. This was the great work of the year. The new house cost \$10,611.49, and the debt of the parish was somewhat increased. The picture of Our Lady of Help, from Rome, was received and placed in the church in August. During this year Fr. John Ryan was appointed assistant in this parish and Mendon was added as an additional charge. Later on, Watson and Plainwell became charges of Kalamazoo. In March, Very Rev. Fr. Corby, C. S. C., conducted a tridium with great success. The annual retreat of the Young Ladies' Sodality was preached by Rev. Fr. Spillard, C. S. C., and the sodality largely augmented in number. The debt at the end

of this year was \$10,289.35, or the new debt amounted to about \$5,009. During 1887 the annual pilgrimages to Notre Dame were organized which have been a source of great edification and enjoyment to the Catholics in this region. Early in 1888 the Catholics of Kalamazoo held an enthusiastic meeting in honor of the golden jubilee of the Holy Father, the following was the program. Fr. O'Brien presiding:

Ode to Leo XIII—Chorus.....	Choir
Leo XIII Poem.....	E. Harrigan
The Jubilee—Address.....	John McGoff
The Tribute of Flowers—Song.....	Choir
Leo the Philosopher and Theologian.....	Choir
Address.....	Rev. J. Ryan
Leo the Poet—Poem.....	L. Shea
Tribute of the Birds—Song.....	Choir
Leo the Statesman—Address.....	Choir
.....	James H. Kinnane
Leo the King—Address.....	M. J. McHugh
Lumen de Ceolo—German poem.....	Choir
Romeward—Song.....	Rev. T. Ryan
Te Deum.....	Choir



HIS EMINENCE JAMES CARDINAL GIBBONS, D. D.

A reception was tendered the Cardinal in this city, August 18, 1891.

The Pope on this occasion sent by cablegram his Apostolic Blessing to all the Catholics of this parish. The tridium was preached by Rev. Fr. Bond, C. S. S. R. The new Cemetery was purchased at a cost of \$1500, and during the same year about the same amount of money was used for fencing and improvements. The young ladies' retreat was conducted by Rev. Fr. Smulders, C. S. S. R. On Christmas day, the donation of Bishop Borgess, of \$5000 for the new hospital, was made known. A large number of improvements were made during that year and the debt somewhat decreased. During the spring of 1889, the present site of the hospital was purchased at a cost of \$10,500.

The new buildings, furnishing and appliances, provided for it, cost

about \$15,000. A bazaar and the contributions of several of our prominent citizens made the debt on the hospital at its completion about \$13,000. The corner stone of the new hospital building was blessed by Very Rev. Thos. Walsh, C. S. C., of Notre Dame University, on June 23rd, and on Sunday, Oct. 13th, it was solemnly dedicated by the Rt. Rev. Bishop of the diocese, who delivered the sermon on the occasion. During this year Fr. DeGryse was appointed assistant to succeed Fr. John Ryan who was promoted to the pastorate at Howell, March 10th, 1889. Fr. DeGryse remained but a few months and was succeeded by Rev. Father Sinn. It was decided to place galleries in the church and the contract was awarded to Frobenius & Huwiler. About this

time there occurred a very pleasant celebration, that of the fifth anniversary of Father Ryan's residence in Kalamazoo. An elegant banquet was served in his honor and it was the most pleasing event of the year. A grand reception was tendered the Rt. Rev. Bishop Foley on his advent in this city, on the evening of the 2nd of March, at the Academy of Music. Several thousand people paid their respects to the Right Reverend gentleman. Bishop Foley officiated in the church the following Sunday for the first time, and preached a charity sermon in the evening for the benefit of the hospital. The tridium was preached by Fr. Fitté, C. S. C., of Notre Dame. The galleries were occupied for the first time on Easter Sunday. The Dominican Fathers began a mission in this church on the 1st of November, Friars Splinter and Rush were the preachers. On this occasion the Confraternity of the Holy Rosary was established. Nearly every member of the parish was enrolled in the society. The custom of erecting flag poles, and placing flags on schools and in school yards, became the order of day, and October 13th, after High mass, Bishop Foley Blessed, and he himself raised the first flag on Catholic school houses in this diocese, and on the spot now occupied by the Institute. On the 8th of December, this church was the scene of a very important event. It was the first time such a ceremony ever took place in the district. Five young ladies were clothed in the religious habit of the Sisters of St. Joseph, who had been children of this parish, their names are: Miss Kate Lamb, Sister M. Bernardette; Miss Emma Hastings, Sister Mary; Miss Mary Rooney, Sister Mary Winifred; Miss Anna Murphy, Sister Agnes; and Miss Maggie Nolan, Sister Anthony. This was the first reception of the present large and steadily growing community of the Sisters of St. Joseph. Rt. Rev. Bishop Foley officiated on the occasion.

In December the first steps were taken towards the erecting and building of St. James Chapel. The Catholics in the vicinity of the paper mill held their meeting at Mr. Redmond's house. Owing to the many improvements in the interior of the church the debt was slightly increased, and on January 1st, 1890, there was a debt of \$10,000. Bishop Borgess preached the tridium during the month of March. He also preached a short mission for the German people of the parish. This year was the most eventful year in the history of the parish, particularly on account of the sad event which took place in this city, the death of the venerable and much beloved Bishop Borgess, which occurred on May 3rd. He was stricken with paralysis one week before. His funeral took place on the following Wednesday, and brought to this city the greatest gathering of prominent churchmen ever witnessed in this region. Ten Archbishops and Bishops were present, two Prelates and nearly two hundred priests. The ceremony was in keeping with the dignity of the dead prince of the church, and will be ever remem-

Most Reverend and Right Reverend Prelates Attending the Obsequies of Right Reverend Caspar Henry Borgess, D. D., May 7, 1890.



MOST REVEREND FREDERICK
X. KATZER, D. D.,
Archbishop of Milwaukee.



Right F. S. Chartard, D. D.,
Bishop of Vincennes, Ind.



Right Rev. Joseph Dwenger, D. D.,
The late Bishop of Fort Wayne, Ind.



Right Rev. H. J. Richter, D. D.,
Bishop of Grand Rapids, Mich.

bered by those who had the good fortune to be in attendance. We have the pleasure of presenting the portraits or all the bishops who were present at the funeral in this paper, and we feel that this will be not the least interesting portion of this souvenir number. Scarcely a month had passed by when the church was again draped in mourning to honor one of the younger leaders of the people. Rev. Fr. Lemke, the pastor of Bronson, who had come to the hospital in Kalamazoo for treatment, died there. Fr. Lemke was the first child of Polish parents to be ordained in this diocese. He was a very saintly youth, a holy priest, edifying all with whom he came in contact, truly he accomplished much in a short time. The remains were removed to the church on June 1st, and remained lying in state until the evening train to

Detroit, when they were removed to the home of his parents. The corner stone of St. James chapel was blessed August 31st, at 3 o'clock in the afternoon. The corner stone of the new church at Otsego was blessed on October 5th, a special train from Kalamazoo bringing to that village some 800 people. During the fall of this year a bazaar was held for the benefit of the new school. A parish meeting was held in September to take into consideration the erection of a new school building. It was unanimously decided to erect a building and the pastor was instructed to secure plans and specifications which were laid before the parish on the 9th of November. St. James Chapel was solemnly blessed November 30th, and the Holy Sacrifice of mass was offered for the first time within its walls. The church debt at the close of the year was \$7900.



MOST REVEREND W. H. ELDER, D. D.,
Archbishop of Cincinnati.

The plans and specifications of the new school were accepted. Bids were solicited. The contract was awarded to Wesley Damerell. Fr. Brady, S. J., conducted the tridium. At this time the custom was introduced of having all the people sign pledge cards during the Lenten season. Sunday, April 12th, at 3 o'clock in the afternoon, Verv Rev. Fr. Corby, C. S. C., blessed the corner stone of the new school building, placing it under the patronage of our Lady of the Rosary. Regular Lenten services were begun in St. James Chapel, and the school was opened in September under the directions of the Sisters of St. Joseph. A bazaar took place for the benefit of the school, in the new building on the 24th, 25th and 26th of August. The new school was blessed by Rt. Rev. Bishop Foley, on the 13th day of September, at 10 o'clock in the morning. It was dedicated to the

memory of his Illustrious Predecessor, Rt. Rev. Bishop Lefevere, D. D. This being the only monument dedicated to that worthy prelate in Michigan. On the afternoon of the same day the people of the parish accompanied the good Bishop to Otsego, to assist in the dedication of the new church to Almighty God, under the patronage of St. Margaret. A society for the mutual improvement, and study for the younger members was established, known as the Newman club, this society was an addition to the many other literary societies already established in the parish. It held its first meeting on the 24th of November. An especial event which took place during this year should not be let go by without notice. The Governor of this state honored this parish with his presence on the feast of St. Patrick at their banquet, and delivered an address on the occasion.



Right Rev. Henry Cosgrove, D. D.,
Bishop of Davenport, Iowa.



Right Rev. John Watterson, D. D.,
Bishop of Columbus, Ohio.

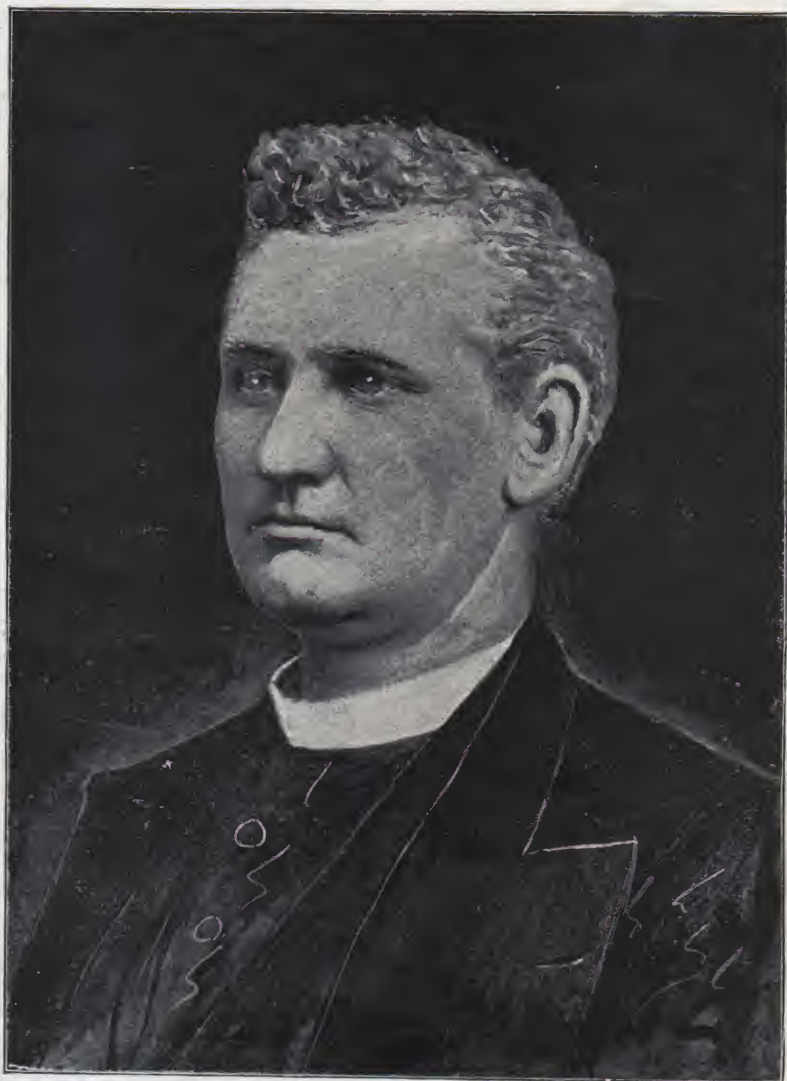


Right Rev. C. P. Maes, D. D.,
Bishop of Covington, Ky.



Right Rev. Joseph Rademacher,
Bishop of Nashville, now Bishop of
Fort Wayne.

OUR JOY AND OUR CROWN.



REV. JOHN McMANUS,
A Martyr of Charity. Died at Natchez during the
yellow fever epidemic.



VERY REV. JAMES WHEELER,
Pastor of the Church of Our Lady of Help,
and Consultor of the Diocese.



REV. JOSEPH McMANUS,
Pastor of St. Stephen's Church, Port Huron.



VERY REV. THOMAS TIERNEY, V. F.,
Dean of Henderson, Ky.

CHILDREN OF THIS PARISH,



Rev. John Wernert,
Pastor pro tem, 1878. Died, 1889.



Rev. Thomas J. Ryan,
Assistant; now Pastor at Pontiac.



Rev. Wm. Sinn,
Assistant; Died, 1894.



Rev. Geo. Maurer,
Assistant; now Pastor of Fenton.

This was the first time in the history of the state, outside of Detroit, that a governor honored Catholics of Irish descent in this manner. The Governor, was Hon. Cyrus G. Luce, to whom the parish is under obligations for his many acts of kindness. The people of the parish were exceedingly generous in their contributions to the new school. The pastor in making his appeal for the school requested twenty-five people of the parish, as he thought that many able, to contribute \$100 each towards the new school, but when the subscription list was read it was found that sixty had contributed that sum, nine-tenths of whom paid it. There names were inscribed on a large marble tablet in the corridor of the school where they will remain forever, as benefactors to the cause of education. The cost of the school in round figures, including the changes in the convent, the heating and lighting apparatus, furniture, etc., was \$20,000. The school building is a great credit to the Catholics of this region. The parish debt was increased by the erection of the new school so that at the end of the year the debt was \$19,800. During this year Fr. Sinn was promoted to the rectorship of Lapeer, and he was succeeded by Rev. Fr. Mulcahy. Fr. English, an Irish priest, was admitted into the parish of Kalamazoo for six months on trial, at the request of the Rt. Rev. Bishop he was transferred from here to Niles. The Sisters of St. Joseph took charge of the parish school September, 1891, and the Sisters of the Immaculate Heart retired in June of the same year. In July, Rev. Geo. Maurer succeeded Fr. Mulcahy, who was promoted to the rectorship of Gagetown. Fr. Ryan severed his connections with Kalamazoo and took charge of the parish at Lenox, in April, 1892. He spent nearly six and one-half years of his priestly life in this city with great success, and his name will be held in benediction. He was succeeded temporarily by Rev. Fr. Klein, C. S. C., of the University of Notre Dame. He did the work which Fr. Ryan had formerly done very successfully, for nearly four months, when he was succeeded by Rev. Fr. Cullinane. A very marked improvement was noticeable in the children at the termination of the school year; undoubtedly a portion of it might be attributed to the fine quarters, in which they were now established, and which until now they were not accustomed to enjoy. The old school building was sold and removed, and the play ground of the children thereby enlarged. The *Rese Fountain* was erected and blessed by the Rt. Rev. Bishop as a monument to the first Bishop of the diocese. It is the only public monument to that worthy prelate in the state. Governor Luce again honored St. Patrick's banquet with his presence and delivered an address at the American House. The Pilgrimage this year was very largely attended. It was the largest ever brought to Notre Dame, over 1500 being present. The Columbian celebration was observed by the people of this parish on the 12th of October. Mayor Osborne and

Fr. Otis, C. S. P., addressed the children. The Paulist fathers began a mission in this church the first Sunday in October, it was conducted by Fathers Elliot, Clark and Otis. The congregational singing, which until now, had been carried on with more or less success, became the usual method of offering homage to God, by songs of praise. This was accomplished by regular practice for a number of weeks in congregational singing. The amount expended for repairs this year was very great. The improvements were paid for, and the debt decreased about \$1,200. 1893 marked the introduction of a parish paper, an eight-page journal published in connection with the Detroit Angelus, and known as the Kalamazoo Angelus, but afterwards branching off for itself under the title of THE KALAMAZOO AUGUSTINIAN.

In 1893 an effort was made to establish a German church. The subscriptions promised amounting to only about \$2000, the Bishop thought it was not wise to foster such an undertaking. While there are nearly a hundred families who claim to be German, a great majority of their children understand nothing but English. The largest number of persons who ever went to confession in the German language during a year were eighty, the majority of those understanding English as well as German. There are very few in the congregation who do not understand the English language thoroughly. A proffer was made to the German people to establish a German School under the care of the Sisters if they would guarantee the salary of one of the Sisters. This they did not feel disposed to do, and the whole matter fell through. There has been some priest in the parish continually, who understands the German language, and the German people have been well satisfied apparently with the church services. During Lent and Advent of each year there always has been a special service each week by a German priest. The amount which they as a nation have contributed to the church has been very small per capita. The agitation from time to time for a German church has been brought about as a rule by German newspaper agents, soliciting subscriptions and creating national prejudices, or some person who desires to further his own interests. Increased interest has been noticed this year in regard to the schools, denoted by the large number of parents and friends of the children who attended the semi-annual examinations.

Fr. Maurer was promoted to the charge of the parish at Fenton. He was succeeded by Fr. Kennedy. The Novena in honor of St. Ann was instituted in the church during the year, and took place on the days preceeding her feast, when a precious relic of that Saint is exposed for the veneration of the faithful.

An important event this year was the silver wedding of Mr. and Mrs. James Shields; they were the last couple that were married in the basement chapel of the church. The relics of St. Marciana were solemnly exposed in the church on the feast of All



Rev. Robert Doman,
Pastor, 1884; now Pastor of Owosso.



Rev. John P. Ryan,
Assistant; now Pastor of Howell.



Rev. D. Mulcahy,
Assistant; now Pastor of Paw Paw.



Rev. Michael Mungoven, C. S. A.,
Vice-President Assumption College, who has frequently filled vacancies in this Parish.

THE PRESENT PASTORS.

Saints, and from thence, solemnly transferred to their resting place, under the altar of the Sisters' chapel. The Retreat for the Young Ladies' Sodality was conducted by Fr. O'Rorke. Rt. Rev. Mgr. Sbarette, of the Apostolic Delegation was tendered a reception. The Jubilee year starts out with the parish in a splendid condition and very flattering prospects. The debt has been materially decreased, so that the entire debt of the parish is much less than the cost of the erection of the new school. There is no church in the diocese that has such an elaborate ecclesiastical wardrobe, and many of the ornaments on the altar are magnificent.

The fifteen banners used at the Rosary Society processions were purchased by the society. The handsome statue of Our Lady of the Rosary carried in the procession on Rosary Sunday was donated by Mrs. Reichley. The young men of the parish have organized under the title of the Foley Guild. Work was begun on their new Club House and Gymnasium in



VERY REV. FRANK A. O'BRIEN, A. M.

early spring, the corner stone of which was blessed by the Rt. Rev. Bishop on April 30th. The sermon on the occasion was preached by Fr. Schapman, President of the Detroit College. It will be the monument of the jubilee year. Thus closes the 25th year of the anniversary of the dedication of this church. God has been very good to the people of Kalamazoo, much better perhaps than they deserve, and which perhaps, they fail to appreciate. They have every reason to feel thankful for favors received. While this parish has had trials, troubles and difficulties, unequaled in the United States; it has also received more than its share of graces and blessings. There has been a generous compensation for every sacrifice. While the debt is considerable, we must take into consideration that the parish has everything that it requires for its needs; that its buildings are of a permanent nature. The debt per capita is very small, somewhere in the neighborhood of five dollars.



REV. EUGENE M. CULLINANE.



REV. C. J. KENNEDY.

The receipts of the church have increased very much, the pew rent amounting to somewhere about \$4,000 a year, and other sources of income in proportion. While expressing our gratitude to Almighty God for favors received, let us redouble our energy towards the cause of all good. There still remains a great deal to be done; let us endeavor to do it, and by so doing place our riches where moth will not consume, nor rust eat up.

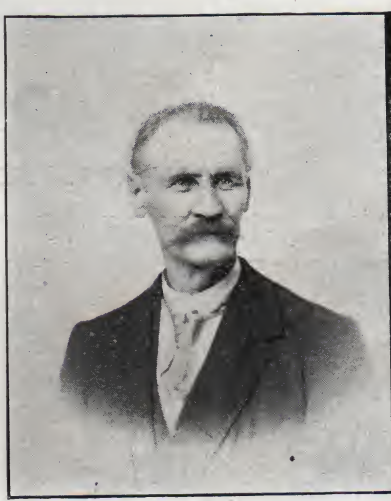
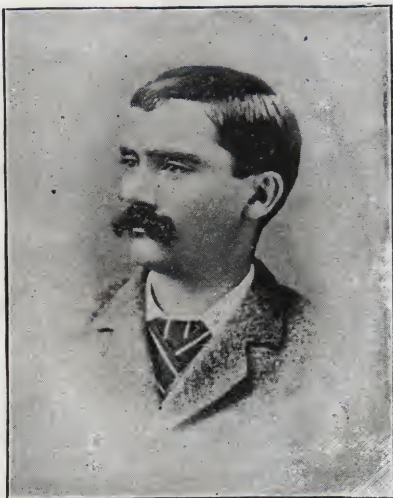
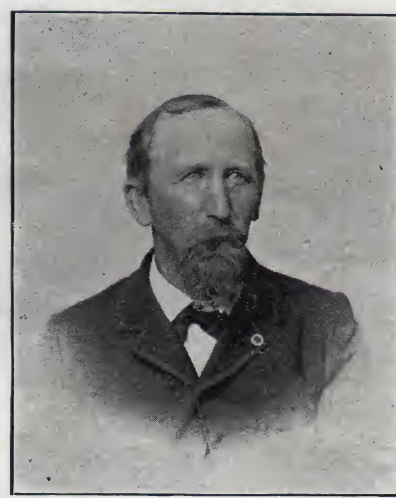
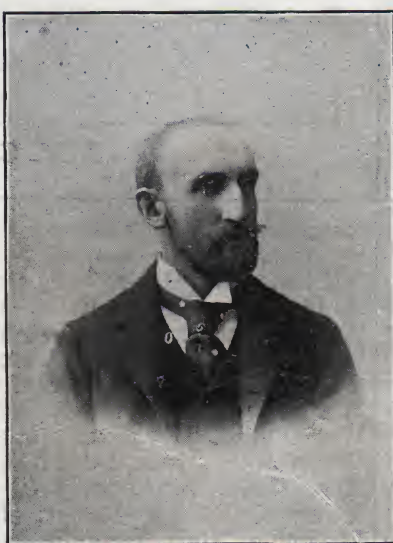
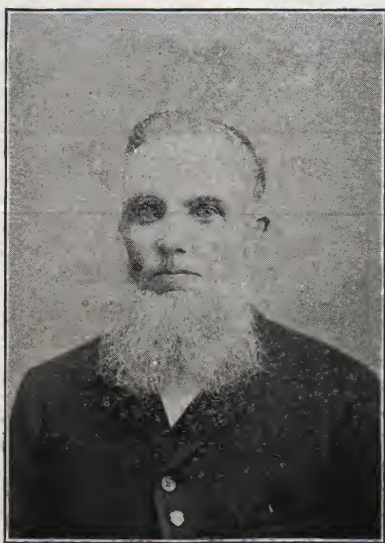
The First Pew-holders in Our New Church, 1879.

John Connors, Miss Gary, Con Lucy, P. Fitzpatrick, John McDonald, Barney Hotop, John Myron. Mrs. Elliott, Jennie Johnson, Michael Connor, John McGann, Widow Manion, Jerry Linehan, William Myron, Mathew Bresson, John Lyons, John Morrissey, Ellen Smith, Michael Casey, James McGuinness, Michael McGrath, Patrick Redmond, Wm. Redmond, Charles Reynolds,

James McGrail, John Adams, James Donovan, Andrew Gordon, Joseph O'Brien, Jerry Doyle, Mary Brady, N. Baumann, Joseph Kelly, Mary Finley, Samantha Crumbly, Fucia Crumbly, Luke McCrory, Clements Reichley, Joseph Weidmer, George Weyssner, Mrs. A. Legler, Andrew Wolfe, Lizzie O'Brien, Michael Walsh, Julia Myron, Sarah Redman, Mary Kelly, L. Kennedy, Jennie Madigan, Patrick Dooley, Mary Flemming, Julia Loughlin, Anna McFadden, Sarah Burns, Mrs. Geo.

Glover. John Hastings, Dan Hastings, P. Shanahan, Michael Lane, John Doyle, Margaret Featherston, Dennis Coogan, Jane Shanley, L. Myron, James Mahar, Mrs. Chase, Peter Fortune, Dan Carroll, Dennis Daffy, M. LeDuck, Wm. Pierson, James Carroll, Widow Flanigan, J. H. McAvoy, James Phelan, Wm. Murphy, John Maloy, Martin Higgins, Mrs. J. O'Brien, Frank Reynolds, James Hastings, Mary Nash, Mrs. McGrath, Patrick Hogan, Barney Williams, Peter McGoff, Widow

CHURCH OFFICERS, 1894.

*Thomas M. Carroll, Treasurer.**Hugh McGrail, Trustee.**John Huwiler, Trustee.**Joseph Klose, Collector.**John Flannigan, Secretary.**Benj. W. Schmid, Trustee.**John A. Lamb, Collector.**John Ruppert, Collector.**James Butler, Trustee.**John Adams, Trustee.**William Kealy, Marshal.**Albert Whitenfield, Marshal.**John Brown, Trustee,
and President of Holy Name Society.**Chas. H. McGurkin, Trustee.**James McGrail, Collector,
and Oldest Member of the Club.**Martin Harsha, Collector.*

CHURCH OFFICERS, 1894.



Patrick Egan, Collector.



William McGrail, Usher.



Edward J. Adams, Usher.



William J. O'Neil, Benefactor.



James O'Meara, Usher.



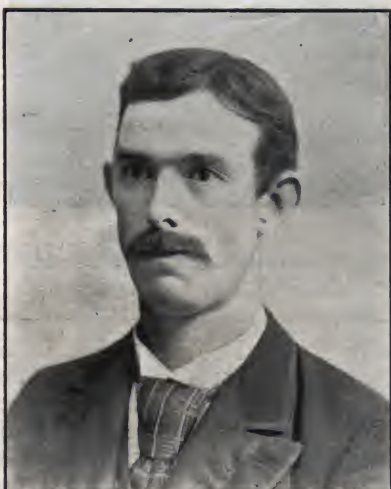
Frank Scheid, Usher.



*Dennis Coogan,
Sexton for more than 25 years.
Died in 1893.*



Theodore Scheid, Benefactor.



*Thomas George McNally,
Sexton at Mt. Olivet Cemetery.*



Louis Keller, Usher.



John Corryn, Janitor.



John Woods, Donor of the Bell.



James Howard, Marshal.



John Ryan, Marshal.



Louis Fleckenstein, Collector.



James Bennett, Benefactor.



Rev. P. P. Klein, C. S. C.,
Preacher of the Jubilee Sermon.

McQueeney, Charles McElwee, Ben Lobbigan, Mrs. Bellinger, Mrs. Grumstetter, Mary Butler, Kate Higgins, Mrs. Butler, Mary Conway, Widow Quinn, Wm. Hefferon, Math. Gore, Sarah Higgins, Widow Stevens, Rose Riely, Maggie Enright, Michael Luby, Mrs. Lizzie O'Brien,



Joseph O'Brien, Benefactor.

J. W. Ryan, Patrick Reynolds, Barney Wynn, James McKenna, Widow Orban, Terrence McSweeney, Thomas Welsh, Daniel Harrigan, Patrick Bunbury, Stephen Gorman, John O'Neil, Charles McCarthy, P. G. Tierney, Lizzie Kelly, Anna Kelly, Mary Swift, Julia Banning, Patrick O'Brien, William Kelley, Patrick



Mrs. P. G. Tierney, Benefactor.

O'Shaunessey, Thomas Hickey, Ann Hogan, John McSweeney, Stephen Clifford, John Harkins, Jas. Lanced, Thomas and John Cowper, Mary Hastings, Johana Hastings, Bridget Hastings, Tho's Hastings, Jr., John Maloney, Wm. Holton, Jos. G. Robinson, Joseph Robinson, John Collins, Michael Martner, Rodger McGuire, Michael Rowley, James Conway, Patrick McHugh, Kate Walsh, Mary Banning, Kate Brophy, Maggie Brophy, J. Blaney, Mrs. Margaret Hutchinson, Ellen Manton, Maggie Walsh, John Kehoe, James Clinton, Jerry Gannaue, Mrs. Owens, Mrs. Freling, Barney Lougher, Mrs. Nelson, John Galvin, Tim Ferris, Michael Rechtenwall, Frank Shroeder, John Miller, John Cave, John Shrot, James Kane, Martin Healey, Tho's Dunn, Geo. Schwartz, John Shea, Mrs. D'Arcamble, James Doyle, John Lucy, Michael Cary, Patrick Stevenson, Wm. Madnett, Michael Linehan, Wm. Kealey, Tim Morrissey, Hugh Gorman, Hugh Verderham, James Jeffrey, James Myron, Thomas Myron, Michael Hankee, Timothy Linehan, Peter Schidty, Patrick Egan, Thomas Adams, Ed. Curran, Mrs. McPherson, Widow McDonald, Hugh McCue, John Owens, Carl Mahoney, Michael Engles, David Fitzgibbon, John H. Blaney, Michael O'Brien, Sebastian Sykes, Morris Debine, Tho's Quinn, Mary Hollaran, Patrick Boyle, Mrs. Trindle, James Egan, George Fogle, Jacob Schied, Patrick Quigley, Con. Foley, Arthur Shields, John Murray, Mary Driscoll, Anna Doyle, Widow Maloney, Michael Wheeler, John Brennan, Tho's Brennan, Jas. Gorman, Maggie Gorman, Jas. Rooney, Peter Flanigan, Peter Morrissey, Thomas O'Neil, John Daffy, Barney Farrell, John Doyle, Angus McDougal, Delia Grace, Mary Shea, John Melon, Peter O'Brien, John McHugh, Kate and Patrick Brogan, Michael Cagney, John McClernon, Ed Connor, Peter Nolan, Michael Miller, Widow Condon, Isabelle McDonnell, John Dooly, John Moye, Wm. Quigley, Mary Dolan, Mary Flynn, John Shields, Margaret Boylan, James McEvoy, Lizzie Cagney, Mrs. Carroll, Isaac Bassett, Eugene Bassett, Wm. Potter, Mary Hughes, Christian Kaley, Margaret McGuire.

Bishop Borgess.

Bishop Borgess was a great benefactor to Kalamazoo, and was the means of establishing the hospital in this city. He was a great benefactor to this parish on account of his many donations. After his resignation, his visits to Kalamazoo were frequent, and he did a great deal of missionary work among the people of this parish. It was the good fortune of the pastor and the people, to have this saintly prelate die in Kalamazoo, and to have his precious remains in their keeping. It was the Bishop's expressed wish to be buried in Kalamazoo. A vault was erected in the church yard for that purpose, and the people will not forget this good prelate in their prayers. The Bishop bequeathed \$5,000 for a monument over his tomb, towards which, as yet, on account of the depression of the times nothing has been done. For the present, his grave is marked by a huge stone, with the proper inscription upon it; a large urn is also kept filled with fragrant flowers during the entire spring, summer and fall. On the anniversary of his death every year, his worthy successor.

and a large number of clergy, are always in attendance of the solemn anniversary services.

The Catholic Schools.

The first Catholic school in Kalamazoo was organized by Fr. Shortis in 1851 or 1852. Thirty or forty children assembled in the shed which served as kitchen to the Butler house. Sisters of the Holy Cross from Bertrand took charge of it, and a few non-Catholics attended with the Catholic children. The Sisters remained here about one year, they were succeeded by Miss McGowan, who did not succeed very well, and who remained here but a year. There seems to have been a misunderstanding between herself and the committee, and sometime afterward she brought suit against the parish, and recovered a judgment for over \$100 for wages, which after a great deal of delay was settled satisfactorily by compromise. Father Label made several attempts at establishing a school, none of them proving very satisfactory. For the greater part of his time the Catholics made use of the district schools. While the Catholic children were there Fr. Label was a regular visitor, and for sometime made use of the school houses to teach catechism after the regular school had been dismissed. He was a great factor in keeping Catholic children in order, being frequently sent for by the teachers in charge. For several years he taught catechism regularly, several times during the week at church. It was his earnest desire to establish a Catholic school, but the building of the church and the great amount of other work which overpowered him, obliged him to leave this noble duty for other hands to do.

The first duly organized parish school was established in the autumn of 1872. Five Sisters of Charity from Cincinnati, reached this city in August. Their names were: Sister Desales, Sister Isadore, Sister Gonzaga, Sister Isabelle and Sister Julia. The teachers began their active work the 2nd of September, High mass was celebrated, and the blessing of Almighty God invoked upon the work. On the first day of school 97 children appeared, five days later there were 218 children in school, and twenty days later there were 240 children. This necessitated the sending after additional Sisters, and Sisters Ann Bernard and Mechilda came to Kalamazoo. In addition to the regular scholars the Sisters had several private pupils. This school was opened in the basement of the church. The parish house on the southwest corner of the church property, was fitted up for the Sisters, and work was immediately begun on the new school building. This building was a frame building, three stories high, 40x50, and remained in service until the present new building was erected, Mr. Geo. Schwantz was the contractor. The school continued with great success until the new building was completed. When the children moved into the new building, there were 332 attending the school. This occurred on January



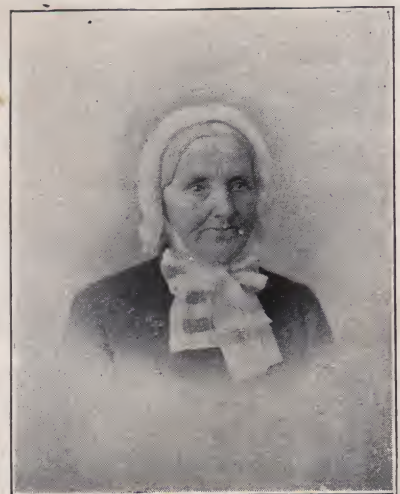
Mrs. C. Reichley, Benefactor.

17th, 1873. The Sisters of Charity withdrew from the parish on July 2nd, 1873. The pastor's unpriestly life was a deplorable sorrow to the good Sisters. When they remonstrated with him in regard to some of his actions he became angry and the result was their withdrawal. The school opened the next year under the auspices of lay teachers. The teachers



Miss M. E. Flynn,
First Graduate of our School,
Now a Sister of St. Joseph.

were Misses Mary O'Brien, Lizzie Carder and Mollie Breen. The people were very much displeased on the departure of the sisters, and only 119 of the 322 children who were at the Sisters school appeared. The pastor labored very earnestly in order to have the children return to school, but failed. The greatest number he succeeded in having was October



Mrs. M. O'Brien, Benefactor.

OUR CHILDREN.



ST AGNES' HALL.



ST. ROSE'S HALL.

OUR CHILDREN.



ST. PATRICK'S HALL.



ST. BLASE'S HALL.

OUR CHILDREN.



ST. ROCH'S HALL.



ST. THOMAS' HALL.

OUR CHILDREN.



ST. ALOYSIUS' HALL.



ST. CECILIA'S HALL.

10th, when he had 175 in school. The school was more or less irregularly conducted after this time under the auspices of lay teachers until the Sisters of Providence, from St. Mary's of the Woods, Ind., came to take charge of the school. Again it became popular for a while. Some trouble arose between the school authorities and the Sisters; they retired from this field of activity. Lay teachers were again employed to the great disadvantage of the school. One of the pastors thought there was no teacher good enough in this country for the people of Kalamazoo, and sent to Ireland for a teacher, who although an excellent scholar and able instructor, on account of his brogue, and his unswerving faith in the rod, demoralized the school. At this epoch Bishop Borgess stepped in, and obliged the pastor to secure Sisters as teachers for the school. Sisters of the Immaculate Heart of Mary then took charge of the Catholic school in this city and remained in charge until 1891. The efforts of the good Sisters met with great success. They were hampered in many ways, particularly in the lack of sufficient number of Sisters to teach the school, and from the miserable and overcrowded condition of the school building. On their advent the due system was continued, and proved disastrous toward the general attendance of the children of the parish. In the spring of 1882 the school was made a free school and books were given to the poor children by the Christian Doctrine and School Societies. The standard of the school was raised a grade higher than that of the public school, and the attendance increased so that before the end of the schoolastic year nearly 300 names were again on the roll.

These good Sisters did a great work in Kalamazoo, laying the foundation of the success of the parish of the future. They accomplished a great deal of good and their names will be held in benediction, especially those of Sisters Dionysia, Loretto and Borgia, by the children who attended their school for many years to come.

The Sisters of St. Joseph took charge of the parish school in the fall of 1891. Ten Sisters are engaged in the school work, and the number of children in attendance is nearly 400. The new school building with all the modern improvements, the excellent training imparted by the good Sisters now in charge, has raised the parish school, which is now known as Lefevre Institute, to a rank which is second to none of the schools in this state. We are glad to be able to place before the eye of our readers portraits of the children of the various halls of the school with their teachers, which will be found on other pages of the paper, and we fully believe will be thoroughly appreciated and treasured for many years to come.

Benefactors.

Near the entrance of the church can be noticed a large marble slab on which are inscribed the names of the generous benefactors of the

church. Here we find the names of late lamented Bishop Borgess, Joseph O'Brien, who did a great deal towards the erection of the church, John Woods, who donated the bell to the church, James Bennett, Patrick Bunberry, who were great benefactors to the church in Fr. Label's time, William O'Neil, who bequeathed \$500 to the church and Theo. Scheid, who bequeathed \$600 to the church. There is still a large amount of space for the generous benefactors of the church, which will undoubtedly be filled as the years go by. There are several benefactors whose names are not on the roll and who in proportion to their means were perhaps more generous towards good works. Mrs. Margaret O'Brien, mother of the pastor being one of these, another being Mrs. Tierney, who during a long life has never been backward in shouldering a great deal more than her share of church work. Mrs. Reichley, a poor washerwoman has contributed from her scanty means a larger amount in proportion than any other donor to the church. We insert the portraits of these ladies as public benefactors.

Musical Department Lefevre Institute.

The first music class in connection with St. Augustine's school was established in 1872 by the Sisters of Charity.

For many years music was not numbered among the branches taught in our school until in the fall of 1883 it was again re-established and placed in charge of the Sisters, servants of the Immaculate Heart, from Monroe, Mich; since which time it has been a permanent and necessary branch of education. The first year, instruction was given in the Sisters parlors; but the following year a room in the school was fitted up suitable for private and class work. In May, 1888 the first musical graduating exercises were held in the Academy of Music.

In September, 1888, music work was resumed in the Sisters new house, now completed, and in June, 1891 three pupils finished their course.

In September, 1891 the Sisters of St. Joseph succeeded the Sisters from Monroe and music work continued in the elegant large music hall handsomely fitted up for the



Kalamazoo in 1832—Corner Rose and Main Streets.

purpose, with ample seating capacity for private recitals. Convenient study halls for private practice are also annexed.

Piano, organ, guitar, banjo, mandolin and voice, with full course in theoretical work, comprise branches taught the present year. The average yearly class numbers seventy-five pupils. As an incentive to better piano work, a premium of one year's free tuition has been offered to student making greatest progress during the year. The plan so far has worked very successfully.

Public and private recitals with monthly reviews form important features of the Institute, together with the annual musical festival. During the present year, for the pupils greater advancement, Saturday morning classes were formed for the study of musical history, esthetics and analysing of form.

Sketch of Branch 17, C. M. B. A., Kalamazoo.

This Branch was organized in St. Augustine's school hall, on August 27th 1882, by Wm. P. Ratigan of Detroit, Grand Deputy for Michigan, with the following named gentlemen as charter member and officers:

Spiritual Advisor, Rev. P. B. Murray; President, Joseph Robinchung; first vice-President, John F. Schlick; second vice-President, James Madigan; Recording Secretary, Martin J. McHugh; Assistant, Will J. O'Neil; Treasurer, John Hastings; Financial Secretary, Joseph Breen; Marshall, H. J. McHugh; Guard, Chas. Andres; Trustees, August P. Schied, Jas. A. Flynn, Morgan Cloney, Frank Niefert, Martin Garrow; Chancellor pro tem, T. J. McHugh, Charles Turcot and Jas. Phelan, the latter being a member of Branch 1, Detroit.

It is a remarkable fact, that so far as the writer knows, all of the people who twelve years ago organized as above, are still alive except one, Wm. J. O'Neil, and his is the only loss that Branch 17 has suffered in all of its existence, showing that a membership of this Branch not only guarantees your family something in case of death, but also guarantees, if the future can be judged by the past, long life and good health to its members. Its Presidents since its organization has been Joseph Robinchung, 1883; M. J. McHugh, 1884; James A. Flynn, 1885-6; John McGoff, 1887; W. J. McSweeney, 1888; John Roe, 1889; John T. Schlick, 1890; Eugene A. Welch, 1891-2; T. J. McHugh, 1893; James Rooney,

1894. M. J. McHugh was twice elected representative to the Michigan Grand Council; John McGoff and John Roe once each. John T. Schlick is delegate elect to the next meeting of the Grand Council to be held in Battle Creek next September. M. J. McHugh has been elected delegate from Michigan Grand Council to Supreme Council, and served one term on Committee of Laws and supervisor of that body in 1886. John McGoff was elected first vice-President of Michigan Grand Council in 1888, and re-elected in 1890. Branch 17 had the honor of entertaining the convention of the Grand Council of 1888, and added to the reputation that Kalamazoo has as a convention city. The career of Branch 17 has, on the whole, been one of peace and prosperity, with occasional squalls, which happily quieted down before they became storms. The members who are deserving of special mention in pushing the organization and adding to the membership are many, in fact nearly all have done something to deserve the thanks of their brother members. But especially can this be said of the priests of the parish, Ex-Presidents McSweeney, McGoff and Welch who have been earnest and effective workers in increasing the membership.

The Foley Guild.

The question of establishing a gymnasium for the young men of this parish had been agitated for a long time. The matter was brought to a termination in the spring of 1894, and it was decided to erect such a building. When the cost of the building was considered the whole thing would have fallen through had it not been for the efforts of Messrs. O'Meara, Redmond brothers and Carroll. Messrs. O'Meara, Redmond and Fenton were appointed a committee to secure plans, and visited several buildings of this nature with no little trouble and expense, and reported upon the plan which is now realized. The Club House is a plain, substantial building, and is divided as follows: Reception room on first floor 20x30, lobby 10x20, a grand stair case, bath room 10x40, ward robe 10x40, gymnasium 30x40, 20 feet high, a gallery not interfering with the room 10x40, a hall for meeting purposes 20x40, billard rooms, card rooms, etc., and all the modern conveniences. While the building has been quite an outlay, great results are expected therefrom. The young men of this parish have no longer the reason to claim that they must go to some public house in order to meet one another. They have been very generous in their contributions, but there is somewhat of a deficit. The responsibility of the building is shouldered by Messrs. Thomas Carroll, Michael Redmond, James Howard, John Flanagan, and Frs. O'Brien, Cullinane and Kennedy. A chance for some generous friend of the young people to wipe out this burden will be gladly afforded any one so disposed. The question of renting a hall, as was at first proposed, has been clearly demonstrated not to be the thing for a Catholic society. With a united effort the society went about the erection of its own building, the interest on the debt

not being more than the amount wasted for rent. This was the view which they took of the matter, and since the completion of the building, they congratulate themselves on the stand which they have taken.

Members of Foley Guild.

Very Rev. F. A. O'Brien, Spiritual Director; Michael Redmond, President; Joseph Fenton, vice-President; Will McGrail, Financial Secretary; T. M. Carroll, Treasurer; C. H. McGurrin, Joseph Nolan, Geo. Lyons, E. L. Locher, H. McGrail, Will Redmond, Directors; John Corryne, Frank Wood, Con. Redmond, James Henley, Rev. E. Cullinane, Rev. C. J. Kennedy, Harry Grant, Eugene Dolan, Will Bryar, Thos. P. Gleason, James Rogers, J. J. Flanagan, Robert Rustermeyer, R. E. Casey, Charles Redmond, M. Garrow, Camil Corryne, Michael J. O'Mara, James Doran, James McGrail, E. J. Adams, Lawrence Cooney, Bernard McHugh, Guy Mahoney, J. A. Cheslek, Thomas Tuberty, E. J. O'Brien, George Reynolds, John McGoff, Frank Cheslek, Jas. Howard, Edw. Burns, Edw. H. Shields, Thomas Carroll, Jr., James E. Butler, Bernard Voss, John A. Voss.

St. Pancratius' Society.

The boys from eight to twelve years of age unite under the special protection of this Saint. They meet on the third Sunday of each month at 4 p. m. The special work of these little men is to endeavor to love their mothers as much as their holy Patron did his. The special virtue they endeavor to practice is truthfulness. They agree never to tell a deliberate lie. The names of the members are as follows:

President, James Butler; vic-President, Albert Whitefield; Treasurer, George Sykes; Marshall, Eugene Mahoney; Banner Bearer, Jno. Rupert; Frank McQueeney, Edw. Daily, Aloysious Diotte, John Bacigalupo, Albert Welch, Norbert Wheeler, Edward Murphy, August Weber, Frank Mahoney, Louis Fleckenstien, Arthur Owens, Warren Ward, Henry Hisgen, Albert Mayer, Dwight Marker, Jno. Mahoney, Henry Metzger, Wm. Doyle, Ned Linehan, Fred Repman, Thomas Gleason, Albert Meisterheim, George Harshy, Edw. Schelb, Frank Johnson, Steven Manion, Clarence Welch, Neil Butine, John Doyle, Austin Gilfoyle.

Father Label.

Some very interesting, as well as instructive, stories are told of the pioneer life of the fondly-remembered Father Label. When soliciting among his parishioners for funds wherewith to build his church, the early settlers, for want of money, were sometimes compelled to make what would now appear to be ludicrous offerings. On one occasion, while canvassing in the country, he came to a farm house, where the good woman expressed her sorrow at not having any money, but she said she had a calf which she would raise and would give the proceeds to the church. Father Label felt grateful, and then went to solicit of a neighboring Catholic. Here again he found there was no money to be had, but on his telling the woman of the house of the offering of the other farmer's wife, she said that she also had a calf and would raise it and give the proceeds for the same good cause. After five or six months wife No. 2 brought her calf to town

and obtained for it \$10. She looked at the money with wistful eyes, and thought how much she was in need of a dress and bonnet. She wavered for some time and finally decided to purchase the desirable articles of clothing. On her way home she met the farmer's wife No. 1 bringing in her offering, and she told her how she employed the money intended for the church, and advised her to employ hers in the same way. When wife No. 1 reached town and disposed of her calf, she would not as much as look at the money, but went immediately and handed it over to the priest. Nor did she ever have any reason to regret this sacrifice for the Almighty. In return He showered upon her and her family His choicest blessings and preserved

them loyal and God-fearing children of His holy religion. The husband of wife No. 2 became an inmate of an insane asylum; wife No. 2, herself, died suddenly without a priest, and all the surviving members of the family are lost to the faith. This narrative only goes to confirm the old truth that God will not be outdone in generosity. Where he receives it is returned one hundred fold.

* * *

While Father Label was one day working in his garden, a parishioner handed him forty dollars, as an offering toward paying for the new church. The priest put the money in his coat, which was close by on a tree. After the departure of the



GRADUATES OF 1894.

Misses Elizabeth McGoff, Cora Vocelle and Anna Wall.
Masters Richard Moye and Frederick Dietrich.

parishioner, Father Label continued his employment till he was accosted by a tramp, who asked for assistance in the way of clothing. The coat was taken from the tree and handed to him. It was in vain that two hours later the good priest set out in pursuit of the tramp. He never afterwards heard of the money or tramp.

* * *

A tramp came to Father Label's door one evening for something to eat, and while the priest went to get the food the visitor appropriated the only pair of shoes owned by Father Label, which he found in the hall. It was not until Father Label had occasion to go out on business that he was made aware of the theft. The shoes never came back.

Kalamazoo land office, in 1836, did a business of \$2,043,866.

Names of the Pupils on the Roll of Lefevre Institute, for the Scholastic Year, 1893-94.

ST. ALOYSIUS' HALL.

Richard Moye, Fred. Dietrich, Clarence Hunt, James Boylan, Walter Lounsberry, Eugene Murray, Louis Blaney, Bessie McGoff, Cora Vocelle, Anna Wall, Helen Murphy, Bessie Tyson, Maude O'Meara, Mattie, Lamb, Mabel Hastings, Nellie Myron, Anna Laughlin, Joe Wall, Stella Locher, Tilla Lamb, Libbie Dobbin, Maggie Grace, Bessie Burns, Hattie McGrail, Katherine Baumann, Anna Frazel, Gertie Rau, Susie Burns, Jessie Tyson, Anna Scheid, Lizzie Flynn, Clara Doyle.

ST. THOMAS' HALL.

Harry Grant, James Flynn, Louis Robischung, Dennis Murray, Hugo Neumaier, Thomas Fitzpatrick, Galus Binder, Michael Lynch, Lettie Miller, Mary Lane, Anna Diotte,

Mary Rau, Rose McClernon, Maggie McGrail, Susie Murphy, Lena Guilfoyle, Katie Schlick, Katie Doran, Maggie McMahon, Katie Dugal, Ella O'Brien, Ray Gordon, Jennie Fitzgerald, Mamie Moon, Carrie Schlick, Bertha Leitelt, Mary Kelley, Katie O'Meara.

ST. ROCH'S HALL.

Wm. Boylan, Albert Meisterheim, Edward Pfifer, Alfred Lounsberry, Eugene Mahoney, Thomas Donahue, John Welch, Hugh McGee, Adrian Peters, Joseph Pfau, Delore Vocell, John McGoff, Bernard McHugh, Frank Egan, Jas. Cavanaugh, Wm. Guilfoyle, John Keller, Harry McHugh, Frank McQueeney, Wm. Tassey, Edward King, John McLaughlin, James Murray, Richard Conlon, Thomas Conlon, Matthew Neiverheimer, Joseph Neiverheimer, Anna Cave, John Hodapp, Lizzie Egan, Mary Lynch, Anna Flynn, Cora Owens, Maggie Fitzpatrick, Anna Feldbach, Mary Hodapp, Catherine McDougall, Theresa Doyle, Bessie Baumann, Adria Butine, Jennie Rooney, Catherine Rogan, Theresa Dietrich, Rose Donahue, Mary Burns, Maggie Brennan, Victoria Mayer, Helen Hill, Bessie Grant, Nellie Noeldner, Mabel Fry, Helen Mullen, Nina Metzger, Nora McCullough, Catherine Cagney, Agnes Sweeney, Agnes Tyson, Nellie Gleason.

ST. BLASE'S HALL.

Mary Cheslek, Gracie Rooney, Julia Donahue, Agnes Flynn, Nellie Johnston, Aileen Butler, Mary Brennan, Rose Lorio, Stella Burns, Lena Keller, Kate Brennan, Lizzie Murphy, Nellie Courtney, Maggie Cavanaugh, Mary Managan, Carrie Noeldner, Nellie Boylan, Alice Robischung, Mary Hayes, Jennie Curren, Sophia Frazel, Mary Curren, Rose Myers, Lizzie Lane, Anna Lane, Emily Hodapp, Theresa King, Mary Schlick, Maud McPherson, Ella Marker, Lena Koninger, Jennie King, Anna Harper, Aloysius Diotte, Jacob Beck, John Bacigalupo, Edwin Schelb, Chas. Cloney, Wm. Murphy, Chris. Schtir, August Weber, Henry Fleckenstein, Martin Peters, Albert Hoek, Henry Hisgen, Geo. Label, Geo. Sykes, Joseph Hodapp, John Grace, Harry Moon, Albert Mayer, Wm. Marker, August Peters, Henry Rogan.

ST. PATRICK'S HALL.

Anton Auer, Arthur Owens, Stephen Mangan, Wm. Weisenberg, John Doyle, Frank Johnston, Lewis Fleckenstein, Wm. Doyle, Wm. Vocelle, Wm. Binder, Cor. Peters, August Vitter, Harry Doyle, John Peters, Nealie Butine, John Vitter, Albert Welch, Jake Peters, Charles Rumstein, Charles Robinson, Thos. Gleason, Albert Whitefield, James Peters, Frank Mahoney, Maud Kemple, Lizzie O'Meara, Emma Jacobs, Hattie Buechner, Rose Binder, Mary Peters, Lena Shantz, Ida Adams, Mary Linehan, Nellie Dorgan, Mary Regan, Kittie Grace, Emily Labelle, Catherine Doyle, Elfrida Hoffman, Clara O'Byrne, Lizzie Beck, Gussie Hodapp, Hannah Dietrich, Nellie Beck, Lizzie Baumann, Ella Welch, Augusta Hodapp.

ST. ROSE'S HALL.

Irene McHugh, Veronica Butler, Catherine Muir, Eliza McCrory, Mollie McMahon, Mamie Myron, Anna Boylan, Theresa O'Neil, Katie Butine, Louise Caster, Anna Regan, Mary Wall, Katie Kehoe, Freddie Staley, Elva Madigan, Bertha Madi-

gan, Maggie Burns, Katie Hayes, Lizzie Buckhartz, Anna Beck, Anna McGuinness, Genevieve Robischung, Josie Jacob, Anna Peters, Nora Whitefield, Mary Roe, Nellie Peters, Mary Rumstein, Clara Rau, Nanno Hunt, Mamie Brennan, Bessie Regan, Dina Peters, Mary Keller. Marie Grant, Bertha Adams, Helen Roe, Henry Metzger, John McKenna, Johnnie Ruppert, Norbert Wheeler, Eddie Murphy, Louis Evans, Freddie Rebman, Peter Fitzpatrick, Rolland Frazel, Patrick Fitzpatrick, Leo. Harshey, Otto Stender, Neddie Linnehan, Louis King, Austin Guilfoyle, Thomas Rogan, John Mahoney, James Butler, Patrick Lynch, Charlie Weber, Henry Dyke, Willie McHugh, James Brennan, Mamie Conlon, Thomas O'Mara, Orlando Flynn.

ST. AGNES' HALL.

Dwight Marker, Sylvester Wheeler, Edward Johnston. Wm. McSweeney, John Butine, Clarence Martin, Robert Shane, Freddie Buchorst, Michael Rynne, George Keller, Glen. McHugh, Freddie Ehrmann, John Vocelle, Edward McMahon, Harry Miller, Albert Hodapp, Patrick Kennedy, Frank Ehrmann, Arthur O'Neil, Joseph Welch, Nealie Gleason, Liston Boyle, Roy Bresson, George Peters, Alfred Adams, Henry Adams, Clarence Welch, Borgia Pray, Leo. Cloney, Norine Doyle, May Burns, Emily Deegan, Rosie Hotop, Etta Smith, Mary King, Bessie Wirtz, Alice Noeldner, Fanny Kools, Maggie McKenna, Winnifred Grace, Kathleen McGlanon, Grace Sykes, Jessie Kemple, Annie Myre, Mary Peters, Katie Peters, Medda Calhoun, Eunice Shields, Agnes Egan, Stella Calhoun, Lilly Struben, Katie Adams, Jennie Beck, Mary Muir, Jessie Sweeney, Mary McKenna, Anna Buechner, John Lambert, Jacob Fillaboush, Alonzo Hill, Renzo Hill, Labelle Wheeler, Thomas Carroll, John Regan, John McGuinness, Anolph Konneger, Leo. Sykes, Frank McSweeney, Joseph Martin, Wm. Michael Fitzpatrick, Leo. Grant, Joseph Rogan, Mary Owens, Elizabeth Mangan, Florence Flynn, Edith Tyson, Cecelia Scheid, Bernice Roe, Lilly Anderson, Angela Anderson, Agnes Wall, Theresa Fry, Louise Burns, Lizzie McNally, Bernadetta Kennedy, Katie Brennan, Irene Baumann, Lillie Meisterheim, Anna McMorrow, Augusta Galloway, Lulu Ruppert, Maggie Rogan, Jacob Struben.

ST. CECELIA'S HALL.

Misses Gertrude Shenstone, Bessie Wurtz, Susie Burns, Katherine Baumann, Bessie Baumann, Cora Owens, Ilene Butler, Kittie Cagney, Agnes Flynn, Nina Metzgar, Katherine Slattery, Agnes Grant, Katherine Shea, Anna Longhlin, Maria Madigan, Mamie Rau, Bessie Tyson, Josie Wall, Lizzie Bousquet, Emma Breen, Bessie McGoff, Hattie Lotz, Mamie Moon, Mattie Lamb, Tillie Lamb, Norine Doyle, Anna Vandepoler, Mabel Hastings, Bessie Giddings, Adria Butine, Olive Baldwin, Mary Glisner, Nora McCullough, Masters James Flynn, Hugo Neumaier, Eugene Mahoney, Albert Meisterheim, Frankie Ehrmann, Misses Bessie Burns, Maggie Murphy, Minnie Labelle, Louise Bender, Maggie McCudden, Hattie Guilfoyle, Lena Guilfoyle, Hattie McGrail, Stella Locher, Ray Gordon, Cora Vocelle, Mary Hodapp, Annie Scheid, Anna Diotte, Mollie Doran, Katie Doran, Mary Burns, Susie Murphy, Rose McClernon.



Scenes from the Commencement Exercises of 1894.

Extracts From The Western Catholic of 1868-69 Regarding The Church.

"On Sunday, July 4th, St. Augustine's Church, Kalamazoo, was consecrated to the service of God, under the most auspicious circumstances. The church, which is capable of seating over one thousand persons was crowded at each of the three services. St. Augustine's is one of the finest churches in the West, having cost upwards of \$60,000, of which amount only \$6,000 now remains unpaid, and it is expected that this sum will be raised by the bazaar and festival now in full operation in the lecture room in the basement and the beautiful gardens surrounding the church. It is of the Byzantine order of architecture, with a strong feature of the Romanesque, built of cream-colored Jackson brick, with caps, buttresses and arches being made of Joliet stone. The roof and spires are covered with slate. The steps leading to the church are of stone, as are also the columns and arches that form the entrance, the center arch being surmounted with a handsomely designed stone cross. The apex of the roof and each of the spires is adorned with a cross of cut stone, of elegant design. The front of the church has an oriel window encircled with a heavy casing of stone. Equi-distant from it, on each side, a little below, are stone tablets, set into the face of the wall. One is inscribed with the legend, in gold letters, "My house is the house of prayer," and the other is adorned with a hand, the index finger pointing heavenward. As one enters the church and casts his eyes upward he is delighted with the exquisite coloring, the beautiful design, and the pleasant effect given by the elegant frescoing. At the north end of the church is the grand arch supported by Moorish columns. On the right and left of the grand arches are groined arches. Below the grand arch is an altar of exceedingly beautiful and tasteful design. Above the great altar is a life sized representation in oil of St. Augustine, the patron of the church. Upon the right of the grand altar is the altar of the Blessed Virgin, and upon the left the altar of St. Joseph, the former ornamented with a painting in oil of the Virgin, and the latter by one of our Saviour. The seats are made of ash, oiled and varnished, with the numbers in silver and will be handsomely cushioned. The organ, which it was expected would be inaugurated on Sunday last, but could not be completed in time, is being built by Mr. Rucker, of Lancaster, N. Y., and will cost \$4,000. It will be placed in the gallery at the rear of the church, and so built so as to encircle the oriel window and allow the light to shine through it. The windows are of stained glass, a very rich and beautiful pattern, and were manufactured by Messrs. Frederichs & Staffin, of Detroit. Too much praise cannot be bestowed upon the untiring zeal with which Fr. Lebel and his devoted congregation have labored to accomplish their great work, for it must be remembered that there is very little wealth in the congregation, and a great share of the money to build the church has come out of the poor working men and women of Kalamazoo, who have every reason to feel proud of the happy consummation of their prayers and sacrifices."—*The Western Catholic*, July 10th, 1869.

The jail was erected in 1836.

The Indian Traders.

The history of the settlement of Michigan displays the courage of the pioneer. The tribes of Indians looked with a jealous eye upon the white settlers. Once in the forest west of Detroit, and that city left behind, the emigrants realized they had nothing to do but push on, to the spot God had marked out for them to reside. A trip from Detroit to this place was performed usually in from seven to ten days, most of the way following the old Indian trail. The Pottawatamies and Ottawas were the tribes which inhabited this region. The first white persons aside from the missionaries, were the early French traders, who may not be classed as settlers, as they simply moved around according as their business required them. These hardy men lead a wild and dangerous life. Far in the interior, with piles of goods around them, such as was coveted by the savages, and protected only by their skill and courage, their life was exceedingly precarious. Among these early traders we have Genereau, Campeau and Robinson. In 1823 we have an account of the old trading post kept by Murvaille, who remained here for two years and returned to Mackinac. The post was maintained until the majority of Indians had disappeared. Nearly all these Indian traders were Catholics. The first white Catholic trader to remain here any length of time was a man named Liephert, who was in charge of the trading post, which was twenty rods above the head of the first island in the Kalamazoo river. For time immemorial, this region was a favorite resort of the Indians at certain seasons. Proofs of this were evident to the first settlers. A burying ground for Indians occupied the spot where the Catholic Church now stands. Kalamazoo means "Boiling Pot," in the Indian language. It was given the river on account of the small eddies on its surface. An Indian tradition says the name was given on account of a wager made between two Indians, that one of them could not run a certain distance and return before the pot would boil, around which they had just started a fire. The gathering was near the river, and the contest excited so much interest, that from thence forth the whole stream went by that name. There is a more recent story which claims the name originated with an old German settler who called to his son, "Charles shut the door," the German of which sounds like Kalamazoo. The Indians of this region were of a more aristocratic cast than the ordinary Indians. The Indians were, as a rule, friendly and very kind to the whites. An Indian orator of that day in encouraging his people to be friendly said: "Smoke goes out of the Indian wigwams and the white cabin alike. As it rises

in the air it mixes, and can not be distinguished apart; so ought the Red and White men live together."

Nunda was chief of the Ottawas. He stood near Tecumseh when he fell. Washtean succeeded Nunda in this region. The Indians lived in this region by hunting and fishing. They also raised corn on the lands, and gathered fruit and berries in their season. They obtained flour, salt and sugar by swapping with the whites. They mingled with the white people very thoroughly; crowds of squaws and papooses would come to the white cabins and sit on the floors, so that at times, when they were numerous, you could hardly walk between them. They took great delight in the circus, shooting matches and races. They were very fond of swapping. The price of a ham of venison was two shillings, whether big or little. The trader sold them goods, and a needle and thread with each garment that had to be made had to be inserted. Only the goods for one garment

for this he was sent Jackson for life, and when asked how long he would stay there he said, "All the time I suppose." The Indians lived in villages of ten or more wigwams. These were made by sharpening, and driving poles into the ground, and fastening them at the top with strips of bark. The sides were fixed by fastening the bark to the frame work; a mat was hung for a door way. The fire would be built in the middle of the wigwam, and the room would be full of smoke until the flames would drive it out. When the weather was wet the skin mocasins were taken off and dried, and woolen bands are wrapped around the feet for stockings. In early times the garments were made with as few stitches as possible, and fastened with strings of deer skin. The papooses cradles were made of a flat board with a soft covering on it, with enough open work in it to allow the passing of strips of skin to keep it from falling, and to hold the blanket and keep the little ones from

camped during this winter a band of eastern Indians, exiles from their homes and strangers in the West, they had taken refuge near the friendly settlement of the French. The Miamis retired from this region to Mackinaw, they were succeeded by the Pottawatamies and Ottawas. They occupied the western part of Michigan from the Kalamazoo river to Chicago, they came very likely from the region of Wisconsin. Father Marest reports that in 1712 that the mission among the Pottawatamies was in a flourishing condition, proving that they profited by the teachings of the early Jesuits, and also that there were many Catholic Indians in this region in the early days. The fact that they were Catholics, is clearly demonstrated from the discoveries in the Indian burying grounds, where crucifixes are found with the skeletons. The tribe of Indians were brave and

hardy warriors, terrible to their enemies but faithful and steadfast as friends. In the spring of 1782 a large number of them marched from here to Detroit to aid the French and save them from massacre. It is related that during this time, after nineteen days of fighting, they were obliged to retreat as far as Lake St. Clair, and there a great number of warriors were slain. The Pottawatamies afterwards took sides with the French, in the French and English war, which resulted in the defeat of the Indians. The English treated the



BORGESS HOSPITAL.

would be swapped at a time. They received an annual payment from the government in goods, and a small sum of money which was gone very soon, and in most cases did them no good.

Saginaw was the chief of the Pottawatamies. He was a very dignified gentleman, and was called a great orator among his people; he was always a true friend of the whites, and was always polite and attentive to his squaw, a very unusual thing among the Indians. Whiskey was the great demoralizer of the Indians, and the longer they remained with the whites the more worthless they became. The quality of whiskey sold the Indians was very bad, being watered and drugged. The Indians sometimes complained about the whiskey, saying that there was so much water in it that it made them sick before they could get drunk. An important matter concerning a trip or a difficult question was settled by calling a council; they smoked tobacco and talked one at a time, the others occasionally giving a grunt of surprise, or approval, and the meeting generally came to a close by agreeing with the chief.

Louis Geono, an Indian, while drunk pushed his wife into the fire;

the weather. When the Indians come to service they set their papooses around the wall like umbrellas; they were very kind to the little children. The motto of the Indian was to be kind to his friends and kill his enemy. At the festivals in early days they had war and medicine dances; the latter consisted in making as much and as horrible noise as possible. They had dried gourds with stones in them, and a drum made by stretching the deer skin over a hoop and stringing it with one of the gourds. The medicine men chanted and yelled and made all the noise possible. A year they called a son, and a month a moon. Mr. Schoolcraft states that when a warrior is killed in battle he was never buried, but is dressed in his best outfit, his property laid beside him, and his remains placed in a sitting posture with his back to a tree and his face towards his enemy.

A Vanished People.

It is a fact that the Jesuits came to the St. Joseph river in 1673, LaSalle wintered there in 1681, and with him were twenty-five Frenchmen. Near them were en-

Indians with great cruelty and seemed to vie with one another in inflicting most terrible torments. When Pontiac endeavored to better this state of affairs, he was generously supported by the Pottawatamies, and in 1784 the warriors of southwestern Michigan were again on the war path. They took part in the massacre of the River Raisin, but they were whipped by General Wayne. In 1795 the Indians made a treaty of friendship with the United States, and remained friendly for fifteen years. In 1810 Tecumseh visited this region and endeavored to secure the aid of the warriors to drive out the colonists. These efforts failed through the valor of General Harrison. The Indians took part in the war of 1812, the last fight in which the Pottawatamies were engaged.

A great fire occurred in 1843.

Postage stamps were first used in 1847.

The Erie and Kalamazoo Railroad was incorporated in 1843.

Kalamazoo is 666 miles from Washington.

The *Kalamazoo Telegraph* appeared in 1844.

The meaning of the word Michigan, is great lake.

The Kalamazoo College was incorporated in 1833.

The first murder committed in this county was in 1837.

The first land offered for sale in this county was in 1829.

It was not unusual in the early days to be treed by a wolf.

In 1846 the railroad was completed as far as Kalamazoo.

Clipcknoic was the nickname for Kalamazoo in early days.

The white population of Kalamazoo County in 1837 was 6367.

Fires were often kindled by the early settlers to drive away wolves.

There were very few log houses in this settlement in the early days.

Wm. Minton was the only Catholic advertiser in the papers of 1846.

Sidewalks were laid on North Rose, Cherry, Water and West streets in 1851.

The stage coach line was established between Marshall and Kalamazoo in 1836.

The blow snake was very common in early days, and very much dreaded by the Indians.

The first recorded road is the one from Kalamazoo to Genessee Prairie October 24th, 1833.

The first bridge built across the Kalamazoo River at this place was in 1835 by John Moore.

The great railroad celebration took place at the Kalamazoo House February 11th, 1846.

The number of horses in this county in 1835 was 123, oxen 156, cows 171, swine 300, wagons 37.

The *Michigan Statesman* was removed from White Pigeon and became the *Kalamazoo Gazette* in 1835.

The Black Hawk War created quite a scare in this region in 1832, but it proved to be a false alarm.

It is said that John Hill and Hannah Burnett were the first white people to be married in this region.

Kalamazoo had eight stores, a printing office, a book store, three physicians, five lawyers and one bank in 1837.

The fare on the stage coach from Detroit to Kalamazoo was \$13.50, and from Detroit to Chicago, \$21.00.

January 11th, 1849, was looked upon as the coldest day ever witnessed in this state. The mercury stood 25° below zero.

It is said that the first inmate of the jail was Emmett Bowker. He made his escape from the jail by crawling through the roof.

The Kalamazoo and Lake Michigan railroad was incorporated in 1836, and run from Kalamazoo to the mouth of the Black river.

The Kalamazoo land office comprised Berrin, Cass, St. Joe, Branch, Calhoun, Kalamazoo, Van Buren, Allegan and Barry Counties.

In 1836 an act was passed in the legislature to change the name of this village, which until then had been called Bronson to Kalamazoo.

The first fire company was organized March 11th, 1846. Trustees were directed to collect tax for a fire engine and one hundred fire buckets.

The water courses of Kalamazoo county were known in early days as the Kalamazoo River, the Portage, Four Mile creek, Gull creek and Bear Creek.

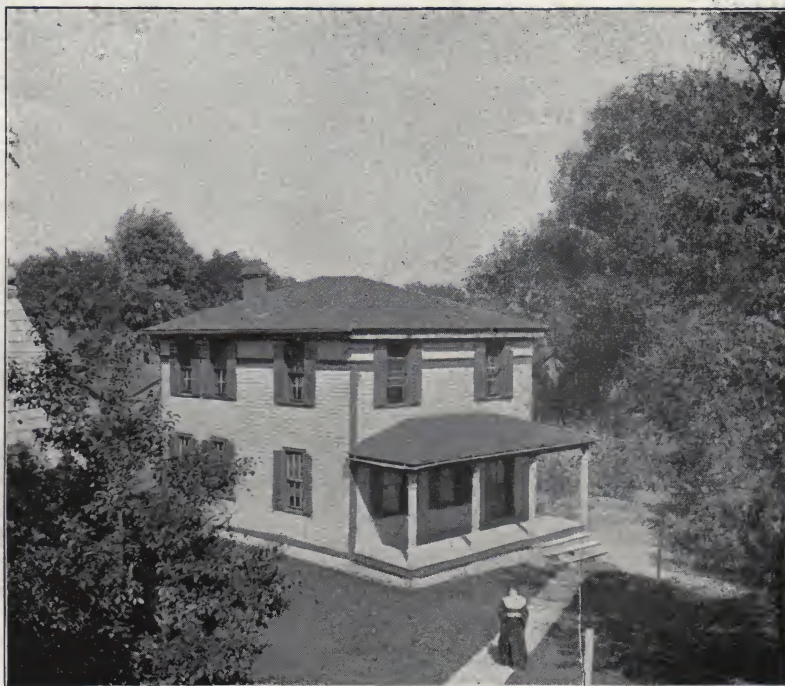
There was an old Indian fortress discovered near Kalamazoo. Mound Builders works were also found in this region. Ancient garden beds of the Indians existed in this region; they covered, as a rule, from 20 to 100 acres.

The price of freight on household goods and other property from New York to Michigan was \$1.50 to \$2.00 per hundred pound between 1830 and 1840.

Another great fire occurred in 1853. Among the losses we notice Minton's Eating House, no insurance, an Irish groggery of little value, and several hundred cords of wood.

It is estimated that the cost of removing the timber, fencing, plowing and sowing the land on the plains, cost about \$8 per acre. It was thought better for the settlers to pay \$10 an acre for land on the plains, than \$1 an acre for wooded land.

In 1842 Walbridge & Co., had a line of scows or flat boats on the Kalamazoo river, to carry flour, etc. to lake Michigan, and thence to Buffalo; they were loaded at the mouth of Portage creek. Three days were required to reach the mouth of the river.



ST. ANN'S HOME FOR WORKING GIRLS.

In 1887 the convent was erected at the cost of \$3000. It was paid for without demanding extra contributions from the people by means of shares in the building society. These shares were maintained by the offerings at the children's Mass on Sunday.

In the early days at the 4th of July pic-nics, spirits were added to the usual tub of lemonade, supposed to be unknown to most of the drinkers. Lemonade always seemed to be the great item of the celebration. The 4th of July celebrations in this city began with the first settlers.

The Indians would not kill wolves or rattle snakes except in self defense. Hogs were very few, and no other animal seemed to interfere with them except the deer. When the deer would see a rattle snake they would spring at it and tramp it to death with their feet.

In one of the early histories of Kalamazoo we find under date of April 30th, 1846, the following: "Last evening the Irish got into a riot at Quinn's Castle. The Irish

beat the Yankees and the house was demolished." This same date it was recorded that the thermometer marked 108° in the shade.

Johnny Moore was one of the early characters of this place. One time he was very low and the doctor said he could not live very long. "How long?" asked Johnny. "Not over two hours" replied the doctor. "Two hours is not much warning" replied the sick man, "Let me have some whiskey."

The Kalamazoo river takes its rise in the township of Eaton, county of Hillsdale; it is estimated to be 200 miles long. The mouth of the river furnishes excellent harbor for vessels of 100 tons burden.

The rates of postage established in 1825 were for every single letter, one sheet of paper, not over thirty miles, 6c., over thirty, and under eighty miles, 10c., over eighty and under 150 miles, 12½c., over 150 and under 400 miles, 18¾c., over 400 miles, 25c; every letter containing two pieces of paper, double these rates. In

1845 an act was passed and rates changed so that instead of one piece of paper it was one-half ounce, and all letters under 300 miles were sent for 5c.

On the completion of the Mystic Mill there was a great celebration, a man named Crowl being in charge. He was a strict Methodist and would not keep liquor in his house. He had, however, a barrel of sour kraut down cellar. The party invaded that, and ate sour kraut nearly all night, and when they retired the barrel was empty.

From Our Traveling Correspondent,

KALAMAZOO MICH., Jan. 11, 69.

"If any of your readers, who are, like myself, not posted in statistics, should ever be anxious to know the exact number of inhabitants in this thriving town, I can impart to them a method by which they will be certain to remain in ignorance, or, at least, in doubt upon that subject. If they follow the course I pursue in search of knowledge, they will receive the following somewhat conflicting, but, nevertheless, interesting intelligence: While coming in there on the train an intelligent citizen of Ann Arbor, told me there "might be in Kalamazoo about 6,000 people." One from Jackson, upon being questioned on the subject "reckoned there was putty nigh onto 5,000 people;" upon which another from somewhere else presumed "you might double them figures." After having mentally doubled "them figures," without, however, reaching that pacific state of mind which certain knowledge induces, I gave up the question in despair, and doubled myself upon two seats, thereby doubling my comfort if not my knowledge, resolved to die in ignorance rather than seek statistical information on that train again. In all probability, I would have remained thus dark upon the subject had I not been obliged to confine myself to one seat again to make room for a new passenger, of whom, to be revenged for the intrusion, I inquired maliciously the exact number of inhabitants of Kalamazoo, whereupon I received the very definite answer that it was "right smart of a heap." Encouraged by this, I asked another man who said 12,000, and yet another, who said 8,000. After putting all these answers together, and studying deeply upon the subject, I think I am safe in telling your readers that this town contains about 11,000 inhabitants, possibly 8,000, perhaps 13,000, and probably 4,000. As there is nothing like having exact figures, I would advise those who read this to preserve the same for future reference, as it might be useful.

Whatever may be the number of its inhabitants, Kalamazoo is certainly one of the most stirring and pretty towns in Michigan. There are two fine first-class hotels, and many large and elegant business blocks, occupied by men who seem to be enterprising and public-spirited enough to be citizens of a full-fledged municipality, while as yet, they are satisfied with the simple forms of village government.

But certainly the greatest subject of pride for this place is the noble church edifice which, through the never-tiring energy of Rev. I. A. Label, the resident pastor, now rears its beautiful spires to the sky

high above everything which the hand of man has wrought here, and which is a monument to the generosity to the Catholic community, and an envy to the sects who, notwithstanding their great superiority in the goods of the earth, are unable, on account of their dissensions, to build an edifice which can approach it in beauty or in dimensions. It is now very nearly completed, nothing more remaining to be done except the plastering and one of the towers. It is built in the Byzantine style of architecture, the front being flanked with two very fine towers, and the walls and the buttresses very tastefully ornamented with a great many stone facings, which add greatly to the general appearance of the structure. The roof is self supporting,

the windows are of beautiful stained glass—the work of Messrs. Friedrichs & Staffin, of Detroit, and the walls and ceilings are to be frescoed in the highest style of art. There will be three altars divided by arches, which will be supported by very fine Corinthian columns.

At present services are held in the chapel, a very large and commodious room below the church.

The whole square surrounding this fine building, one of the most valuable pieces of real estate in Kalamazoo, is now the property of the church, which at Father Label's arrival was very poor. In fact, everything connected with the finances of the church here are in a flourishing condition, and this worldly prosperity is but a reflex of the spiritual

condition of the people, than whom I have never met a more zealous and worthy community. Each one seems to take a special personal interest in the advancement of religion and the prosperity of the Church. To the sound practical ministry of their revered pastor, under God, this happy state of affairs is undoubtedly to be attributed.

What will strike you as being an excellent trait in their character and a convincing proof of their superior intellect, is a fact that they take very kindly to the *WESTERN CATHOLIC*.

TRAVELLER.

"On Sunday, the 4th inst., the chapel of the splendid new Catholic Church at Kalamazoo, now well along toward completion, was open-

ed, and for the first time in that village High Mass was celebrated. The ceremonies commenced by Mass at five o'clock in the morning, and at nine o'clock High Mass commenced. The chapel was filled to overflowing. The address was by Rev. Fr. Christ, of Detroit, on the subject of mission work. The Rev. Fr. began by congratulating the Catholics upon the noble building they had erected to God, and declared it was among the most beautiful in the land. This was a proud memorial day for them, and was a reward for the toils, the burdens, the sacrifices, they had made that the work should be accomplished. He dwelt at considerable length on the beauty and value of the church, complimented in high terms the people and the pastor, say-



SCENE FROM COMMENCEMENT EXERCISES OF 1894.

ing they had made for themselves an honorable name throughout the State and the country. The speaker then passed on to the consideration of his main subject, and made an earnest, urgent appeal for Catholics to attend all meetings during the mission time. God, said the speaker, at the mission time manifests His grace in the most extraordinary manner, and no Catholic can be excused by any consideration from attending, for He will smile upon those who come to Him, and visit with judgment those who despise and turn from Him. Among the clergy present from abroad, are Rev. Fathers Barroux of Silver Creek, Christ of Detroit, and Oublier of St. Louis.

The Catholic church of Kalamazoo, St. Augustine's, is a most massive and sightly structure, of white

brick and stone. The audience-room and towers are now being completed. During the past week, the windows of stained glass were put in. They were made by Friederichs & Staffin, of Detroit, and are of a very rich and beautiful pattern. The walls are to be frescoed in the finest style of art. It is expected the whole church will be completed by next spring. The total cost will be about \$60,000. The building stands upon spacious and handsome grounds on Kalamazoo avenue, and presents a fine appearance from the railroad, and may be seen from all parts of the town. Fr. Label and his devoted congregation, have shown the the most remarkable zeal and liberality in accomplishing this great work, for it must not be forgotten that there is but very little wealth in the parish, and a great share of

the money with which the church was built, has come out of the savings of working men and women. There is indeed a lesson conveyed by this fact, and an evidence of the power and influence which the holy Catholic religion is made to exert over its followers. The Catholics of Kalamazoo have every reason to be proud of the edifice they call their own, and non-Catholic citizens may well feel grateful for the enterprise that has given them a building which adds to the attractive features of their beautiful village.—*Western Catholic*, October 10th, '68.

Kalamazoo County.

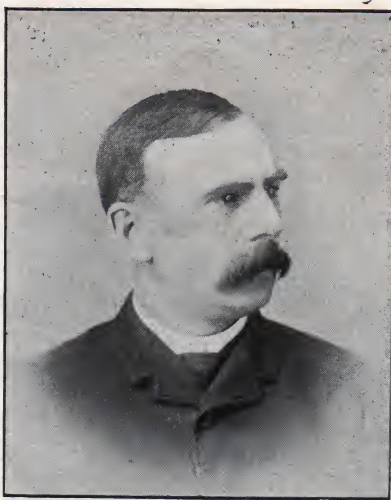
BY GEORGE TORRY.

The first settlement of Kalamazoo county dates back to 1828. In the fall of that year, Basil Harri-

son, with his family of sons and daughters, with a desirable collection of household goods, arrived at Prairie Ronde, and settled on the timbered marge by the side of a little lake, which he called after his name. Harrison was born in Maryland; went when young to Virginia, then to Pennsylvania, then to Clark county, Ohio, and in his 58th year he came to Michigan, where he lived till August 30th, 1874, dying at the great age of 103. He was a nephew of Benjamin Harrison, one of the signers of the Declaration of Independence, and a cousin of President Harrison. He was a model pioneer, and lived loved and respected by all. He was our first county judge. He is the hero of one of Cooper's most thrilling stories,—“The Bee Hunt-



SISTER ISADORE,
First Prefect of the Young Ladies' Sodality.



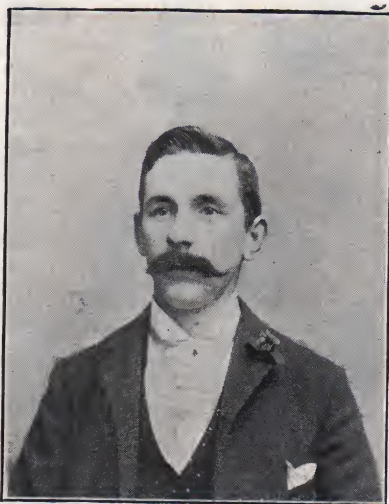
JOHN MCGOFF,
President of Jubilee Celebration.



MRS. JOHN METZGER,
President of Altar Society.



CARL MEISTERHEIM,
President of Branch 28, C. M. B. A.



GEORGE H. REDMOND,
Prefect of Young Men's Sodality.



THOMAS CARROLL,
Youngest Member of Foley Guild.



MISS AGNES SWEENEY,
President of Holy Angels' Society.



MICHAEL REDMOND,
President of Foley Guild.



CLARENCE HUNT,
President of St. Anthony's Cadets.



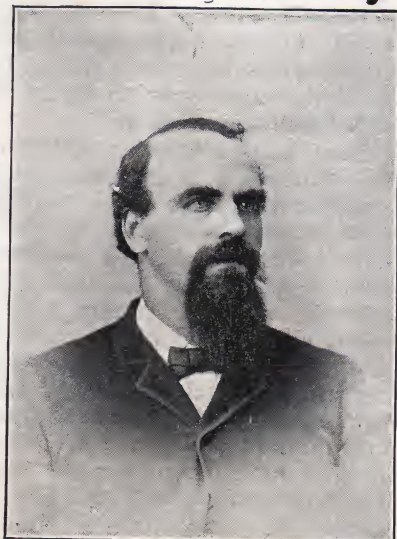
MARTIN GARROW,
Pres. of St. Joseph Temperance Society.



MISS LILLIAN SHEA,
Present Prefect of Young Ladies' Sodality.



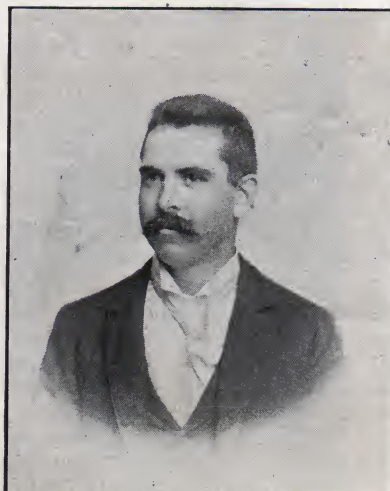
MISS MARY GRANT,
President of Christian Doctrine Society.



JAMES ROONEY,
President of Branch 17, C. M. B. A.



JAMES BUTLER,
President of St. Pancratius' Society.



JAMES MORRISSEY,
President of Surpliced Choir.



MISS STELLA LOCHER,
Prefect of the Children of Mary.

er." With Judge Harrison came his son-in-law, Henry Whipple, and a man named Davidson; and in the following winter, Abram J. Shaver, a very eccentric character, and Erastus Guelford; and to the new settlement were added Wm. Duncan, Christopher Bair, George Brown, Abner Calhoun, John Insley, and others; so that by the spring of 1830, there was a circle of settlers about the border of Prairie Ronde, and at the island in Schoolcraft, numbering some sixty families, including Dr. Nathan N.



THE FOUNTAIN.

Thomas, E. Larkin, Brown, Delamore Duncan, Dr. David E. Brown, Henry and Phelick Stevens, Abial Fellows, Stephen Hoyt, Rev. Benj. Taylor, Jas. Bair, Robert Trakes, E. H. Lothrop and others, arrived. A township organization, the first in the county, was formed, and on the 4th of April a meeting was held at the house of Abram Calhoun, at which Edwin H. Lothrop, (brother of G. V. N. Lothrop, of Detroit) was elected supervisor, Hosea B. Huston township clerk, and other land offices filled. In June, 1829, Titus Bronson came to the site of the present village of Kalamazoo, and soon built a shanty pre-empting a large share of the plain upon which the village is located, the little hamlet being named Bronson, after its founder. In 1830, a man named Nathan Harrison, son of Basil, settled on the bank of the river near the foot of Main street. Soon after came Wm. Harris, William Mead and Elisha Hall. Supplies were obtained from the French trader whose "post" was on the east bank of the Kalamazoo river, where is now the site of the Riverside Cemetery. In 1831, Dr. Jonathan Abbott, David S. Dillie, Elias and John Mead, Hosea B. Huston, Rodney Seymour, Gen. Justin Burdick and Cyren Burdick. On Gull Prairie, in 1830, a colony from Ohio, headed by Col. Isaac Barnes, was located, from which came in after time some of the most prominent men in the county, though Prairie Ronde has given its share, and more of eminent citizens. This Gull Prairie colony consisted of Col. Isaac Barnes, Wm. Giddings, John Barnes, Seldon Norton, James Porter, Orville Barnes, Corneilus Northrop, Hazel Hoag, Orlando Mead, David S.



VIEW IN MT. OLIVET CEMETERY.—ENTRANCE.

Dillie, Wm. Logan, Wm. Jones, John F. Gilkey, Mumford Eldred, Jr., Levi S. White, Calvin White, Samuel Brown, Simeon Mills, Isaac Briggs, Philip Gray, Philip Corey, Samuel Boyles, William Plummer and A. S. Parker.

By an act of the Legislative

Council of the Territory, approved October 29th, 1829, the boundaries and name of Kalamazoo county were fixed; by an act approved November 4th, 1829, "the counties of Kalamazoo, Branch, Barry and Eaton, and all the country lying north of township four north of



VIEW IN MT. OLIVET CEMETERY.—FROM CALVARY.

the base line west of the principal meridian, south of the county of Michilimackinac, and east of the line between ranges 12 and 13, and of Lake Michigan where said range line intersects the lake, shall be attached to and compose a part of the county of St. Joseph."

By another act approved the

next day, viz.: Nov. 15th, 1829, "the counties of Kalamazoo and Barry, and all the country lying north of the same, which are attached to and compose a part of the county of St. Joseph, shall form a township by the name of Brady, and the first township meeting shall be held at the house

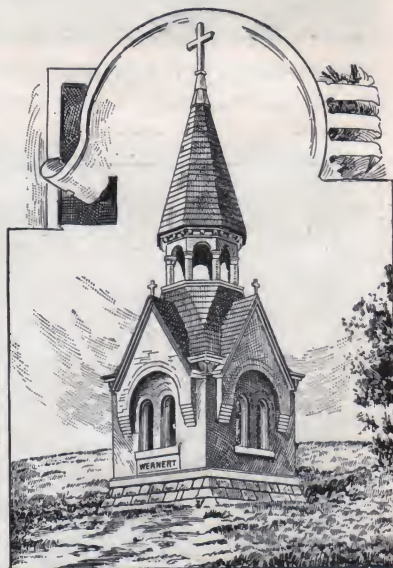


VIEW IN RIVERSIDE CEMETERY.

of Abram J. Shaver in said township." The first township organization of this region was named Brady, and ante-dates the subsequent and simultaneous formation of Arcadia and Brady townships within the county limits.

By an act approved July 30th, 1830, the eight townships constituting the north half of the county under the name of Arcadia, and the eight townships constituting the south half were similarly organized under the name of Brady.

By an act approved also on the 30th day of July, 1830, Kalamazoo



FATHER WERNERT'S TOMB.

county was organized, and to it was attached, for judicial purposes the counties of Calhoun, Barry and Eaton. Basil Harrison, Titus Bronson and Stephen Hoyt, were the first judges of its county court, and Wm. Duncan was its clerk, all having been commissioned by Gov. Cass the same year. By the provisions of the act, the first term of the county court was held at the house of Abram J. Shaver, located on the west side of Prairie Ronde, on the "third Monday of October" of the same year, and by a provision of the act permitting it, its sessions were adjourned to the school house near John Insley's in Brady township, also on the west side of Prairie Ronde. The second term of the court, however, was held in Kalamazoo. In January, 1831, the county seat was located, by commissioners appointed by Gov. Cass at Bronson, and this location was officially confirmed by proclamation of Stevens T. Mason, Secretary and acting Governor, on the 12th day of May, 1831. The precise location of the court house is thus described in the report made by the commissioners to Gov. Cass.

"A spot was * * * selected on an eminence near the center of the southwest quarter of section fifteen, town two south, of range eleven west, owned by Titus Bronson, Esq." "Mr. Bronson has agreed," says the report, "to lay out a village, and place upon the proper records a plan or map thereof, duly acknowledged, with the following pieces of land properly marked and set apart in said map or plan for public use, viz.: One square of sixteen rods for the court house; one square of sixteen rods for a jail; one square of sixteen rods for an academy, one square of eight rods for common



REV. HENRY DEGRYSE,
Assistant; now Pastor at Anchoville.

schools; one square of two acres for a public burial ground; and four squares of eight rods each for the first four religious denominations that become incorporated in said village agreeable to the statute of the Territory."

By an act approved June 29th, 1832, the township of Richland was set off from Arcadia, and made to consist of the four townships now called Richland, Ross, Comstock and Charleston, and its first election was held at the house of Caleb Eldred, who recently died, venerable in character and in years. On March 7th, 1834, the township of Comstock was set off from Richland, and made to consist of what is now Comstock and Charleston, and also of Climax, set off from the township of Brady. Its first election was held at the house of James Bennett. Comstock's first settlers were W. Tolland, Nathaniel Matthews, Ralph Tuttle, Sherman Cummings, Geo. Townsend, Caleb Eldred, Samuel Percival, Hiram Moor and others, in 1830, and Horace H. Comstock and others, in 1831.

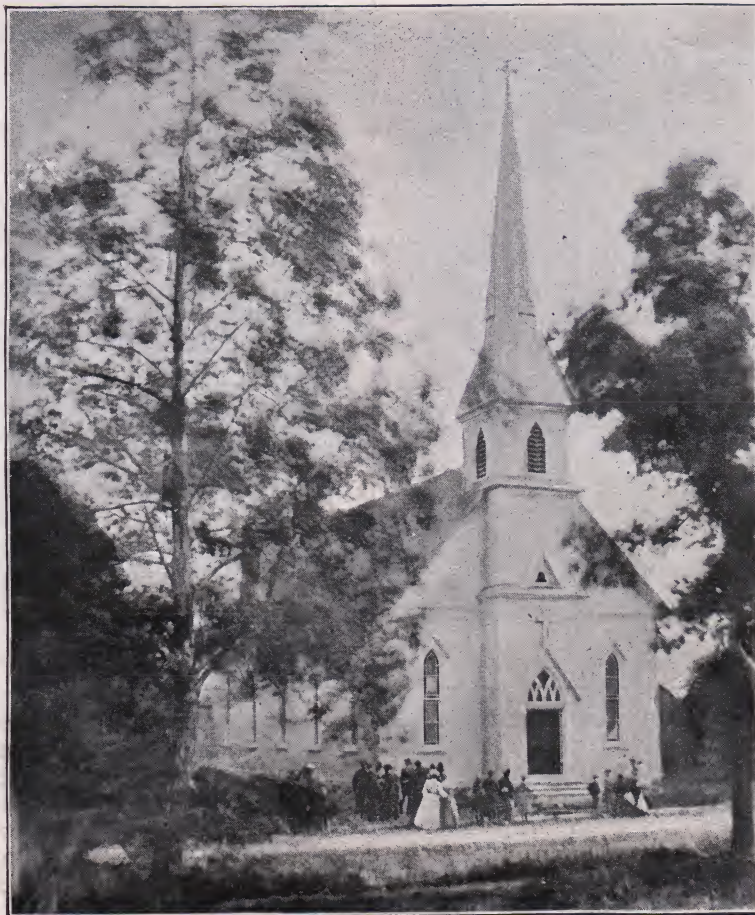
March 2nd, 1836, the name of the township of Arcadia, was changed to Kalamazoo. March 23d, 1836, the township of Pavilion was set off from the original Brady township, and was made to consist of what is now called Pavilion and Portage, and its first election was held at the house of Moses Austin.

The township of Pavilion was first settled in 1834 by Caleb Vorce, soon followed by Chester Johnson and Elijah Smith, and at the same date Prairie Ronde, as it now remains, was also set off from Brady, and its first election was to be held (for so reads the act) "at the house of Abram J. Shaver." It has therefore the honor, first of all the townships in the county, of being thought able to stand alone.

March 11th, 1837, Cooper was set off from old Arcadia,—now Kalamazoo,—township, and was made to consist of what are now Cooper and Alamo. Its election was held at the house of Elijah Woodworth. Cooper (named for the novelist) was first settled in 1834 by Dr. D. E. Demming, and in the following year he was followed by Allen Smith, Jas. Furgerson, Patrick Bunberry, Mason Matthew, Jos. Skinner, Ephriam Delano, Barney Earl, and others. All the foregoing townships were organized by acts of the Territorial



Church of the Sacred Heart of Jesus, at Watson.
Attended from Kalamazoo.



St. Rose's Church, Hastings. Rev. C. Kennedy, Pastor.

Legislature. In 1837 Michigan was made a State; and by an act passed by the State Legislature, and approved December 30th, 1837, Climax was set off from Comstock, and its first election was held at the house of Daniel B. Eldred.

March 6th, 1838, Alamo was set off from Cooper, and its first election was held at the house of Seth C. Whitlock. The first in Alamo was Solomon Case, Wm. Finch, Julius Hackley, the Messrs. Whitlock, Robert Densmore, Mahlon Everett and Geo. Kirtland, all in 1835. The first in Brady settled in 1835, and were Lorenzo Stowell, Benjamin Tuttle, Brady Williams and Elisha Doan. Portage was set off from Pavilion, and its first election was held at the house of Elijah Root. In 1830 Portage became the home of Herring, Mead and Harris, and were followed in 1831 by Jonas Woodard, John E. Howard, the Cooleys, Caleb Sweetland, the Eastlands, Moses Austin, and his sons Wm. G. and Benj. F. Charleston was set off from Comstock, and held its first election at the house of Wm. Earl. Charleston was first occupied by Wm. Earl in 1831, and among those that soon followed were Wm. Harris, Lovell and Hiram Moore, Wm. Eldred, Robert Burdick, Robert and Jos. Whitford and Asa Gunn. Texas was set off from old Brady, and its first election was held at the house of Albert G. Towers. The township of Texas was settled about 1834 and 1835 by Wm. Harris, Eli Douglas, the Rix family, O. C. Hill, A. G. Towers, John J. Howard, James Weed, the McElroys, Hopes, Wagers, Lucas, and others.

March 21st, 1839, Ross township was set off from Richland, and its election was held at the house of F. D. Pierce. Ross was entered in 1831 by Barnes and Lake, and soon after they were followed by Horace H. Peck, George Torrey, Dr. U. Upjohn, and others.

March 22nd, 1839, Osthemo was set off from Kalamazoo, and its first election was held at the house (for so says the act) of "Mr. Lake." In 1829-30, Enoch Harris, a highly intelligent and respectable colored man, made the first settlement in Osthemo, Elias and Anthony Cooley soon followed, also John Hascall, Niel Hinds, Clark Kellogg, Isaac and Wm. Gibbs and Benjamin Drake, the latter being the first settler on Grand Prairie.

February 16th, 1842, the name of Brady township was changed to Schoolcraft, and the two towns now called Brady and Wakeshma were set off from the former organization of Brady, or what was left of it, and to them was given the original township name of Brady, and its first election was held at the house of Robert Jenkinson. Wakeshma, by an act approved March 25th, 1846, was set off from Brady, and held her first election at the house of Jacob J. Gardner. Wakeshma was the last to be settled and organized, but it is now no laggard, having already passed in wealth and population several of its older sisters. Among its first settlers were Jacob J. Gardner, Benj. Atwood, and S. Freydenburg.

The Churches which belong to the parishes which have been formed out of the original territory assigned to Father Label when he became Pastor of Kalamazoo.



St. Basil's Church, South Haven. Attended from Paw Paw.



Church of the Visitation of the Blessed Virgin, North Dorr.
Rev. A. Buchsenmann, Pastor.



St. Edward's Church, Mendon. Attended from Kalamazoo.



St. Mary's Church, Salem. Rev. J. Ebert, C. PP. S., Pastor.



St. Margaret's Church, Otsego. Attended from Kalamazoo.



St. Agnes' Church, Plainwell. Attended from Kalamazoo.

In 1834 Mr. Henry Gilbert removed the "Michigan Statesman" from White Pigeon to this place, and changed its name to "Kalamazoo Gazette." In 1838 the "Kalamazoo Whig" was established, and soon gave place to the "Western Banner" that lived and thrived through the campaign of 1840, and

soon after flitted existence. In September, 1844, the "Kalamazoo Telegraph" was established by H. B. Miller, (now Buffalo Miller of Chicago), and in November of the same year George Torrey became a part owner and editor, remaining connected therewith till 1850. The railroad was finished

to this place early in February 1846, at which time Kalamazoo contained a population of nearly 3,000. The college was established here in 1838,—first as a branch of the State University, and afterwards as a college under the Baptist auspices.

The early settlers of the country

were men of intelligence and enterprise, with such leaders as caused schools and amenities of older countries to spring up abundantly. Hosea B. Huston established the first store in Kalamazoo village in 1831, Hon. E. Lakin Brown and Thaddeus Smith being his part-

Continued in Augustinian next week.

The Churches which belong to the parishes which have been formed out of the original territory assigned to Father Label when he became Pastor of Kalamazoo.



St. Stanislaus' Church, Hilliards.
Rev. V. Rodowicz, Pastor.



Church of the Holy Family, Decatur.
Attended from Paw Paw.



St. James' Chapel. Attended from Kalamazoo.



Church of the Immaculate Conception, Paw Paw.
Rev. D. Mulcahy, Pastor



St. Caspar's Church, Grand Junction.
Attended from Paw Paw



VIEW OF THE CHAPEL OF LEFEVRE INSTITUTE.

J. M. J.

The Sisters of St. Joseph.

The congregation of the Sisters of St. Joseph originated in the town of Puy, in Valay, France, where it was founded by Rt. Rev. Bishop Henry de Maupas, at the suggestion of Fr. J. P. Médaille, on the 15th of October, 1650.

The Bishop gave them the rules for their guidance and manifested great zeal for the success of their congregation.

Louis XIV confirmed by letters patent the first establishment at Puy. In 1836 they were introduced into the United States by Rt. Rev. Bishop Rosati, of St. Louis. From the St. Louis house they have spread throughout the entire country. On the 7th day of June, 1867, Pope Pius IX approved the American branch of this community.

The object of this Sisterhood is the sanctification of the souls of its members, by leading a more perfect life in conformity to the Divine precept, and aiding their neighbor in any way in which they may be of service to them.

The following extract from the rules of the community, fully explain the object, and ends, the Sisters have in view:

"They undertake in general all the duties of charity and works of mercy; they serve the poor in hospitals; they direct houses of

refuge, in order to lead back to penance those who have wandered from the path of virtue; they receive and care for destitute orphans, in order to instruct them in piety and accustom them to labor.

They keep schools for the instruction, and education of youth.

They visit the sick as often as it may be required; they pray for them and ask alms for them from the faithful if it be necessary. If their resources permit, they endeavor to keep a supply of the remedies needed by the sick poor.

They carefully watch over young females, who are unprotected and exposed to lose their virtue; they endeavor to harbor them; or provide for them such employment as may be procured for their support."

Eleven Sisters of this community came from New York in 1889 and established a branch for the diocese of Detroit. Four of their number returned, leaving seven of the original founders still with the community. The blessing of God has been very apparent and success has met them at every turn. The number of Sisters has increased from seven to forty-seven within five years. There has been no deaths in the community since its foundation. The Rt. Rev. Bishop Foley designated Kalamazoo as the city in which the mother house in this diocese would be established, and where the novitiate is now located.

The Sisters are now in charge of four establishments, St. Francis Male Orphan Asylum, Monroe; Borgess Hospital, Kalamazoo; St. Anne's Home, destined for respectable working girls and such as may be seeking employment, and Lefevre Institute, the parish school having about 400 pupils. They also attend the little mission school in the suburbs of this city called St. James Chapel. The Sisters will before long erect an academy in this Diocese for the higher education of young ladies.

The Sisters of this community have become widely known for their charity in offering their prayers during the entire month of March for all who may request them. A large number of favors and graces obtained have been attributed to their pious prayers.

Their chapel is a veritable shrine and under the main altar rests the remains of St. Marciana incased in wax. The altar of St. Joseph is adorned perhaps with the largest collection of relics in the United States.

We herewith append a list of the duly authenticated relics in the keeping of the Sisters:

St. John Nepomucene, St. Alphonsus Ligouri, St. Anthony of Padua, St. Clara of Asisi, St. Francis of Asisi, St. Anastasia, St. Afra St. Hilaria, St. Beatrice,

St. Sophia, St. Philomene, St. Lucia, St. Eulalia of Barcelona, St. Dorothea, St. Godeliva, St. Maurice, St. George, St. John, St. Paul, St. Victor and companions, St. Monica, mother of St. Augustine, St. Adelaide, St. Sylvia, St. Melania, St. Felicitas, St. Perpetua, St. Sabin, St. Serena, St. Victoria, St. Catherine, St. Agatha, St. Agnes, St. Barbara, St. Apollonia, St. John Gaulbert, St. Aegidius or Giles, St. Bertinus, St. Mararius, St. Gerard, St. Elizabeth of Hungary, St. Bridget, St. Helena, St. Clotilda, St. Mathildis, St. Marcellus, St. Fabian, St. Xysti, St. Anacletus, St. Martin, St. Boniface, St. Blase, St. Livinus, St. Lambert, St. Denis, St. Ignatius Lyola, St. Francis Xavier, St. Aloysius de Gonzaga, St. Stanislaus Kosta, St. John Berchmans, St. Genevieve, St. Clara of Asisi, St. Coleta, St. Rose of Lima, St. Angela Mercè, St. Adrian, St. Cosma, St. Damian, St. Canute, St. Donatus, St. Gertrude, St. Theresia of Jesus, St. Martha, St. Lutgardis, St. Patrick, St. Remigius, St. Eligius, St. Amandus, St. Herbert, St. Benedict, St. Anthony, St. Bernard, St. Robert, St. Maurus, St. Simon of Jerusalem, St. Ignatius, St. Timothy, St. Polycarp, St. Januarius, St. Stephen, (1st Martyr), St. Laur-



COLUMBIAN CADETS--LEFEVRE INSTITUTE.

ence, St. Vincent, St. Cyril, St. Irnarus, St. Basil, St. Alphonsus Mary Ligouri, St. Francis Solana, St. Hilarius, St. Thomas Aquinas, St. Cornelius, St. Linus, St. Cletus, St. Clement, St. St. Evaristus, St. Coelestus I, St. Damasius, St. Eugene I, St. Julius I, St. Sergius I, St. Peter, St. Paul, St. Andrew, St. James, (greater), St. Thomas, St. James, (less), St. Phillip, St. Bartholomew, St. Mathew, (Evangelist), St. Simon, St. Jude Thaddeus, St. Mathias, St. Barnabas, St. Luke, St. John Neponucene, St. Piatas, St. Fidelis of Sigmar, St. Julian, St. Gabianus, St. Gregory, (Great), St. Leo, (The Great), St. Augustin, St. Ambrose, St. Hieronymus, St. Francis Assisium, St. Anthony Padua, St. Donimic, St. Roch, St. Ludovic, St. Benoit, St. Louis. St. Vincent de Paul, St. Gaudios, St. Gaudentius, St. Crescentius, St. Serenus, St. Placidus, St. Caesar, St. Maurus, St. Malimur, St. Anthony, St. Clara, St. Baptista devir, St. Sperandia, St. Rigredina, St. Euphimia, St. Restituta, St. Calascentius, St Veneranda.

Relics of the Holy Cross: Portion of the body of St. Marciana, Sainted companions of Thebian Leigon, the St. Ursula Martyrs, St. Francis DeSales, Venerable Margaret Mary, Venerable Mdme. Barat, St. Pius V, St. Chas. Borromeo, St. Mary Magdelane, St. Zenon, St. Anne, St. Felix, Blessed D'Salle, St. Camile, St. Philip Neri

A Suggestion.

Some time ago, a friend of the Sisters, suggested that their friends throughout the State and county, forward the Sisters all punched pieces of coin, old jewelry, jewelry of deceased members of their families, etc., for the purpose of placing in the Sisters' chapel a handsome memorial ostensorium. The proposition has met with favor, and the Sisters are now in possession of quite an amount of such material. As soon as they have enough they will ful-



FOLEY GUILD.

fill the pious wishes of their friends. A large amount more will be required. This will afford their friends who may read this notice a chance to contribute. The object is a worthy one, and one that will be very pleasing to our dear Lord. Send your contributions and intentions to Mother Superior, Lefevre Institute.

The Cemetery.

The first Catholic cemetery was purchased from the corporation of the village, June 30th, 1862. \$100 per acre was the price paid. Nearly \$500 was expended improving the grounds within the succeeding two years. It was solemnly consecrated July 4th, 1862. The cemetery was called Riverside, a name already given to the corporation part of the grounds. The right of way of passing through the corporation part of this city of the dead was one of the conditions of the purchase.

It answered its purpose very well until all the lots were disposed of. Then a new cemetery

cemetery was Mary Conway. Fr. Wernert was the second to inhabit these grounds. It was decided by a vote of the trustees to call the new cemetery Mount Olivet. Time alone is required to make it the handsomest cemetery in the West. The sextons of the Catholic cemeteries from 1862 were in the order named: Patrick Egan, Joseph DeSaul, Adolph Campeau, James Mannion, Dennis Coogan and George McNally.

Our Young People

Is the best Catholic juvenile publication in the United States; subscribe for it. \$1 per year. Address: 46 Oneida street, Milwaukee, Wis.

We have been unable to procure all the portraits which were necessary to make this number complete. This accounts for some of the missing links.

Vale.

There is still a large amount of historical matter in type for which there is no space in this number. It will appear later on in the AUGUSTINIAN. To all who have contributed toward the success of this souvenir we beg leave to tender our grateful thanks.

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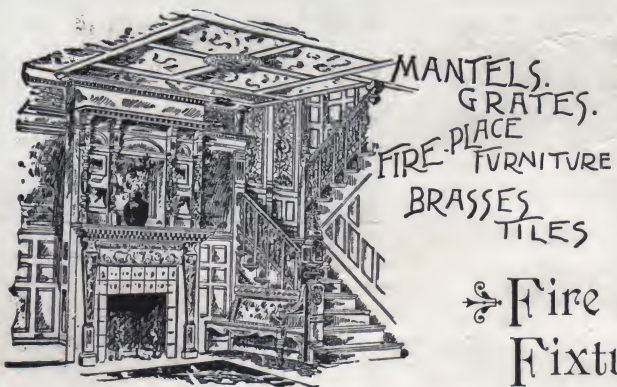
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The engravings for this Souvenir were prepared by the above firm.

CATHEDRAL FIRES AND HOW AVERTED.

An Invention that HAS RECEIVED THE COMMENDATION OF HIS HOLINESS, POPE LEO XIII—His Eminence, Cardinal Gibbons, and the Reverend Clergy of the United States.

The proper protection of the thousands of Cathedrals and Catholic Institutions of the land, with their sacred relics and invaluable vestments, decorations and furnishings, has become a matter of great concern to those into whose keeping these priceless treasures of the church have been confided. Spontaneous combustion, the accidental igniting of costly draperies about the altar and the innumerable causes from which disastrous fires so frequently originate, all point to the necessity for a prompt and effective means for checking the fearful possibilities of their devastating inroads. Their frequent occurrence, their damaging effects, and constant danger to property and life, demand the general introduction and adoption of some device that will effectually annihilate fire in its incipient stages and prevent the distressing and unnecessary deluging of expensive hangings and furnishings, with great quantities of water. Modern Science has simplified this important object, and to-day Chemical Fire Extinguishers are recognized as the most potent and powerful of the known fighters of fire.

THE KALAMAZOO AUTOMATIC AND HAND FIRE EXTINGUISHERS are recognized as being the most practical and potent of these devices and they are the only ones that have received the endorsement of His Holiness and the unqualified approval of the highest Pontifical officers of the Catholic Church.

A case of these Extinguishers was sent to His Holiness, Pope Leo XIII, and his acknowledgement of the compliment was as follows:

AMERICAN COLLEGE, Rome, Jan. 3d, 1890.

Kalamazoo Fire Extinguishing Co., Kalamazoo, Mich., America.

Dear Sirs:—I have the honor to inform you that your present has been offered to the Holy Father. His Holiness accepted it, and gave expression to his appreciation and thanks. With best wishes, I am, dear sir, Yours respectfully, JOHN P. FARRELLY.

Rt. Rev. Bishop Foley expresses his appreciation of their efficiency in no unmistakable terms:

EPISCOPAL RESIDENCE, 31 and 33 Washington Avenue, }
Detroit, Mich., Jan. 3d, 1891.

HIS EMINENCE J. CARD. GIBBONS, 408 N. Charles street, Baltimore, Md. The Kalamazoo Fire Extinguishing Co., through A. E. Bartlett, General Manager, ask me for a letter of introduction. I give it most cheerfully, as it is a company that enjoys a very high reputation, and is one whose Extinguishers are noted, not only in our own, but foreign countries.

Yours most faithfully, JOHN FOLEY,
Bishop of Detroit.

His Eminence Cardinal Gibbons also acknowledges their merit in the following courteous note:

CARDINAL'S RESIDENCE, 408 N. Charles St., }
Baltimore, Md., Feb. 12th, 1891.

My Dear Sirs—Your favor of the 10th inst. has just arrived. I hasten to inform you that the Fire Extinguishers were duly received and receipt gratefully acknowledged in a letter dictated by me to my secretary. I need not say that the ingenious work was much admired and commended as a most useful household protection against fire. I am yours faithfully, J. CARD. GIBBONS.

The Very Reverend Father Ernest VanDyke, of Detroit, also relates a personal experience that proves their effectiveness:

Kalamazoo Fire Extinguishing Co.

Dear Sirs: At a fire which occurred at my house during the night, I used your Fire Extinguishers with wonderful success. The house was filled with smoke, and the fire in a place inaccessible to the use of water. I feel that they have saved us from great loss, and cheerfully recommend them to the Reverend Clergy for the protection of churches, residences, schools, colleges and other institutions throughout the country. I have lately ordered more of them. ERNEST VANDYKE,

Rector of St. Aloysius Church, Detroit, Mich.

The Very Reverend Father O'Brien speaks of their merits from a repeated practical test that proved most highly satisfactory.

THE DEANERY, 417 North Park Street, }

To Whom it May Concern: Kalamazoo, Mich., Feb. 24, 1882. }

As the Kalamazoo Automatic and Hand Fire Extinguishers have saved our main altar from destruction on two occasions, I cannot do less than heartily endorse them and earnestly recommend them to the Rev. Clergy



and members of religious communities. Experience in my case has taught me never to be without them in the Sanctuary and Sacristy. "prevention is better than cure," they are certainly preferable to insurance policy. FRANK A. O'BRIEN, Dean of Kalamazoo.

Hoffmann Bros., the well-known printers to the Holy Apostolic See express their opinion as follows: "No church in the country has any protection against fire and your Extinguishers are just the thing needed. HOFFMANN BROS.

Kalamazoo Fire Extinguishing Co.

Dear Sirs: The Borgess Hospital has adopted your Hand Fire Extinguishers and placed them in the halls of the building.

Respectfully, SISTERS OF ST. JOSEPH.
Kalamazoo, Mich.

The Hon. Thomas W. Palmer, President of the World's Columbian Commission, gives His Personal Endorsement in the Following Complimentary Terms.

And we present his letter as coming from one whose name is as well known to-day all over the globe as that of any other living man.

DETROIT, MICH., May 26, 1892

To the President of the World's Columbian Exposition Co., Chicago,

Friend Baker: This will introduce to you Mr. A. E. Bartlett, Kalamazoo, Michigan, who represents one of the largest Fire Extinguisher companies in the country. He will show you testimony that will speak for themselves. While I have the Extinguishers both in my buildings and on my boats, I have not yet had an opportunity to use them. Those who have used them speak in the very highest terms of their effectiveness. I have the honor to be

Yours Very Truly, T. W. PALMER.

Mayor Hill Recommends Them.

Kalamazoo Fire Extinguishing Co.

Being convinced of the power and merits of your Automatic and Hand Fire Extinguishers we have adopted them for use in our Fire Department. Their prompt action and the readiness with which they can be handled and applied as occasion may require, and especially in incipient fires, while the necessarily slower and more cumbersome appliances of the department are being got in readiness—perhaps then to find that the fire has already been overcome by the prompter use of these Extinguishers at the outset—is a marked feature in their favor, and I shall take pleasure in strongly recommending their use, not only by Fire Departments throughout the country but by all needing protection against the calamity of fire.

High Testimonials from a Fire Department.

To Whom it may Concern:

We, the undersigned, cheerfully bear testimony to the power of the "Kalamazoo Fire Extinguisher" over fire. The ready and practical manner in which it can be so easily handled in various ways, commends it strongly to fire departments, prompt action being all important at the start. It combines not only all the features of the Grenade, but it can be used also as a Hand Fire Extinguisher, and by hanging it in places exposed to fire, the cork is expelled or the Grenade broken by the heat, thus acting automatically upon the flames. W. H. ATHEY.

Assistant Chief Kalamazoo Fire Department.

M. RECTENWALD, C. H. RUSSELL, MAURICE WELCH, JOHN ROBECHUNG, E. H. COPE, ARCHIE WARREN, EDWIN P. SMITH, R. VOGEL, JOSEPH PHEIFFER, JAMES HUTCHINSON, Members of Fire Department.

Detroit Exposition Building Fire.

A Possible Disastrous Loss Averted by the Timely Use of Kalamazoo Fire Extinguishers.

Office of the Detroit International Fair and Exposition.

DETROIT, Sept. 28, 1889.

Kalamazoo Fire Extinguishing Co.

Dear Sirs: At the fire which occurred at the exposition building, and which I saw extinguished by your Fire Extinguishers I was convinced of their power and shall most cheerfully recommend them, not only to all, but especially to Exposition managers throughout the country. The rapidity with which they can be handled and applied in various ways is a marked feature in their favor.

C. W. ROBINSON, General Manager.

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Hang up in exposed places and the heat breaks the bottle or expels the cork and drops the Extinguisher into the fire, or the cork can be drawn and contents sprinkled on the fire, or they can be thrown 30 feet acting as Fire Grenades with wonderful power. They are not injurious to flesh or fabrics, and are conceded to be the most powerful Extinguishers of modern times.

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